Zion's Herald.

Volume LXXIV. Boston, Wednesday, October 21, 1896. Number 43.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, $2.50 per year, including postage.

36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

That the price of wheat is not controlled by the price of silver, has been abundantly demonstrated in the last few weeks. Under the stimulus of a large foreign demand wheat went up last week to 81¼ cents per bushel — an advance of 20 cents since July. Silver, on the other hand, receded in value. The silverites have suddenly dropped their contention that silver controls wheat.

If recent advices are to be trusted, Korea is being rapidly Russianized. The king continues to reside in the Russian consulate; his troops are drilled by Russian officers, and the Russian language is taught in the schools. The Japanese announced that an agreement had been reached for the dual control of the Korean kingdom — a Russo-Japanese control. Thus far the Russians seem to manage affairs, and the Japanese are ignored.

Honolulu is to have an aquarium in which the marine life of the entire Pacific will be illustrated by living specimens. It is to be constructed on a scale so large and so thoroughly scientific as to attract students from all countries. A corps of professors will be appointed for purposes of investigation and instruction. Mr. C. R. Bishop has authorized the expenditure of $750,000 for preparing this aquarium, which will probably be the largest in the world.

A cathedral-like monument, sixty feet high, has been erected at Gapland, Washington Co., Md., to the memory of the army correspondents during the war. The watchwords "Listen" and "Hasten" are cut in shields on the large arch. Over the gable is a gold vane of "the pen mightier than the sword." In the middle of the gateway, on panels of red brick, is carved "War Correspondents" in large letters, and, in the rear, on two gray-stone tablets, are the names of the same, Northern on side, Confederate on the other, those of the former numbering 106. The memorial cost less than $8,000. It was dedicated last week.

It will take thirty-one years and cost the Dutch Government £26,000,000 (including indemnities to the fishermen) to drain the Zuyder Zee. But the land thus reclaimed from the ocean would be worth £27,000,000 (a clear gain of £1,000,000), to say nothing of the increased annual revenue from duties and taxes. These are the figures of the special commission appointed for the purpose. The scheme is declared to be practicable. Nine years will be required to build the dike, thirty miles in length, from the extreme end of South Holland to the eastern coast of Friesland. The Dutch Government will probably accept the report, and proceed to act upon it.

Twenty years ago no name in this country was more widely known than that of Hon. T. W. Ferry, U. S. Senator from Michigan. He had been a member of the special committee of the Senate which framed the Resumption act the year before, and had been chosen president *pro tempore* of that body. The death of Vice President Wilson made him Acting Vice President of the United States, and it was while serving in that capacity that he gave the address at the Philadelphia Centennial, July 4, 1876. He was the presiding officer at the impeachment trial of Secretary Belknap, and at the sixteen joint meetings of Congress during the electoral count of 1876-7. For the past thirteen years he has lived in retirement. His death occurred at Grand Haven, Mich., last week. He was 69 years old.

Turkey will yield nothing that she can by any possibility evade. It is true that she has consented to allow the wives and children of Armenian-Americans to come to this country, but she conceded this privilege once before and then withdrew it. She refuses to recognize the naturalization papers and passports of Armenians who have become citizens of this country. She has thus far delayed payment of the $100,000 indemnity for the destruction of American mission houses, schools and hospitals at Harpoot and Marash in January, 1895. The Secretary reported to Congress a year ago that "these just demands have not so far borne fruit." The administration is well aware that nothing but a show of force will bring the Porte to terms. Our naval force in the Mediterranean has, therefore, been strengthened and arrangements are being made for the admission of the U. S. S. "Bancroft" to the Bosphorus as a guard-ship for Minister Terrell.

Opposition to the telegraph in China is gradually yielding. Five years ago an attempt to string wires in the great central province of Hunan was violently resisted. The construction party and its military escort were driven from the province by a mob led by "the leading gentry and literati," their material was piled up and burned, and the Emperor was informed by the provincial authorities that the people would never consent to the introduction of this "new-fangled contrivance of the hated foreign devils." Public sentiment, however, has undergone a change in this turbulent province. The Hunanese were taught by last winter's famine, when it took fifteen days to carry to Hankow messages asking for relief, how much they were losing by their folly. The neighboring provinces of Hupei, Kiang-si, Kwang-si, and Sechuan have admitted the telegraph and profited by it. The government is now constructing a line of wire to connect Wuchang with Changsha, and the Hunanese thus far have manifested no opposition.

Princeton's Sesquicentennial.

To commemorate its 150th birthday, this flourishing New Jersey University has assembled the most notable body of distinguished foreign educators that ever gathered in this country. At least fourteen well-known professors, representing as many seats of learning abroad, are expected, by lectures in their several specialties, not only to attract alumni and American students, generally, to Nassau, but also to make memorable the occasion itself, and stimulate liberal gifts from the friends of the institution. The lectures were begun last week. Professor Felix Klein, of Göttingen, gave four on the mathematical theory of the top. Professor Andrew Seth, of Edinburgh University, delivered two on Theism. The discharge of electricity in gases was discussed by Professor J. J. Thomson, of Cambridge University, England, in a series of four addresses. Prof. Karl Brugmann, of Leipsic, explained the nature and origin of the genders of nouns in the Indo-Germanic languages. Names no less distinguished are on the program for the present week. It is hoped that a large endowment fund will be raised during this celebration, and that several much-needed buildings will be added to those that now adorn the campus.

The Mail Service.

The postal business of the country is run at a loss — that is, the postage paid on mail matter does not fully meet the cost of transporting and delivering it. Year before last this deficiency was over $7,500,000; last year, according to the report of the Third Assistant Postmaster General, it was but little over $6,000,000 — a reduction of $1,679,956. The special delivery branch increased its volume of business last year 13 per cent. and netted about $100,000. The average time required for delivering these 4,184,327 special letters was only seventeen minutes. In the issue of postage stamps, envelopes and cards there was an increase of 7 per cent. over that of last year. This branch of the business cost the Government about $740,000 above the sales. In registered mail matter an increase of 4 per cent. is reported. The success of this branch of the service is seen from the statement that only one in every 24,000 registered packages failed to reach the person to whom it was sent. An experimental trial of rural free delivery is to be made in representative localities in twenty-two States. It succeeds in England; it may fail "to pay" in certain sparsely-settled districts in this country. An appropriation of $40,000 is to be expended by the Postmaster General in determining whether our rural sections can enjoy this benefit without incurring too great expense.

Completion of the Base Line.

The Coast and Geodetic Survey has been working at it for nearly fifty years — to measure accurately the transcontinental arc coinciding with the thirty-ninth parallel of latitude, from ocean to ocean. A point in the Atlantic below Cape May is the eastern end of the arc, and a point on the Pacific several miles above the Pacific, is the western end. The aggregate measurements were put together last week in the Coast Survey office in Washington, and the distance between the two points was announced to be 2,625.8 miles. This shows an error in Bessel's calculations of 111 feet; and in those of Sir Andrew Clarke of 98½ feet. No base line of equal length could be laid down in any other country except Russia or China, and there is no indication that it will be attempted in either of these. It cost the Government about $1,000,000 to make the measurement, but when it is remembered that it furnishes the world the only adequate and reliable foot-rule, not only for determining the precise shape of the earth, but also for calculating astronomical distances, the expenditure will be felt to be justified.

The "Iron Gates" and the New Deal.

The Hungarian millennial celebration came to an end a month ago at the opening of a navigable channel through the series of obstructions known as the "iron gates" of the Danube — an engineering feat which has taken some ten or fifteen years to accomplish, has cost $20,000,000, and has opened up not only this mighty river for a distance of two thousand miles to sea-going vessels, but has also made accessible its great tributaries, like the Save, the Drave, and the Theiss. The commercial benefits to the trade and industry of Central Europe of this remarkable work will be apparent to any one who studies the map of that region; but the political alliances which it made effective, and of which immediate advantage was taken, may prove as beneficial in the long run to the peoples concerned as the profits to be derived from increased trade facilities. Immediately after the official opening of "the gates," the Austrian Emperor hastened to pay a visit to Rumania. It is asserted that he formed a compact with that friendly kingdom which will checkmate Russia in her designs upon the Balkan States, and make necessary a new grouping of the European Powers. Rumania, it will be remembered, lying between Hungary and the Black Sea, is a barrier between Russia and the coveted States of the Balkan peninsula. She has a powerful and well-equipped army, a growing navy, and abundant resources. By the opening of "the gates," her interests become closely identified with those of Hungary. Servia and Greece also show a disposition to join in a compact which, while it may not prevent Russia securing Constantinople, will restrict her aggressions both on the Black Sea and the Ægean. This new deal may also be regarded as a notice served upon the Powers that the Danubian States will consent to no solution of the Eastern question which permits any one Power to control the single outlet from the Black Sea to the Mediterranean. They must and will have no restriction in reaching with their products the markets of the world.

War on the "Highbinders."

Several attempts have been made to rid San Francisco of these Chinese desperadoes. Originally these persons were political refugees, who fled to California after an abortive attempt to overthrow the present dynasty. They formed secret brotherhoods — some fifteen in number — ostensibly, for benevolent purposes; really, to terrorize and blackmail their countrymen. They exercise a malevolent power over the Chinese in this country. Quite a number of the members of these associations are salaried soldiers, who are called "hatchet boys," and who go armed constantly. Feuds frequently spring up between these societies, and violent collisions occur on the streets. Over and over again the Chinese have rebelled against Highbinderism, and formed vigilance committees and employed their own detectives, and secured the arrest and punishment of the "hatchet boys." Thence, for a while, there was peace. Recently the disorder has broken out afresh. Four murders were committed in San Francisco by Highbinders within thirty-six hours. The Chinese consul general appealed to Minister Yang in Washington, and an order was sent in reply to break up all the Highbinder meeting-places and drive the criminals out of the country. The work of demolishing the buildings used by these societies was begun last week. The "hatchet boys" threaten revenge, and as they number about 400, trouble may ensue. But it is intended this time to make thorough work with these conspirators and assassins.

Who Pays the Bills for Cuba?

For nearly two years the Cuban patriots have successfully resisted the military power of Spain. They are today better prepared in numbers and equipment to keep up the struggle than they were at the outbreak of hostilities, Feb. 28, 1895. Money, of course, and a large amount of it, has been and is a prime essential. War material must be paid for, where there is no credit, and be paid for continuously. Spain, as is well known, has reached the verge of bankruptcy to raise funds wherewith to crush the rebellion. But whence comes the money which has enabled the patriots to equip and maintain in the field a force of 40,000 men, and hold their oppressors at bay? The *New York Times*, in a recent article, answers this question. A few — not many — Cubans of wealth joined in the uprising, but their contributions did not aid the cause to any large extent. José Marti had something over $100,000, raised by voluntary contributions, with which to inaugurate the rebellion, eighteen months ago. Secreted in Cuba were 6,000 rifles, with sixty or seventy cartridges apiece, and an unlimited number of machetes (long knives). There are now 40,000 men equipped with rifles, and 15,000 more who are partly armed. With 80,000 additional rifles, 120,000 men could be put in the field and the issue be brought to a quick conclusion. But those who, at great personal sacrifices, have raised the principal part of the $2,000,000 which has sustained the revolutionists thus far in their struggle — the patriotic cigar-makers of Florida, and of such cities as New York and Chicago — can carry no heavier burden than they are at present bearing. Members of the different clubs of these cigar-makers agree to furnish each of them a rifle, and to keep it effective. Their contributions aggregate from $60,000 to $75,000 per month. They are not needed, not wanted, in Cuba; their post of duty is just where they are. So long as they contribute, the patriots can fight — and no longer. Spain has spent $200,000,000; the Cubans only $2,000,000. Spain has 200,000 rifles; the Cubans only 40,000. But Spain's credit is so low that she cannot sell 4 per cent. gold bonds at 60; "the rebellion is fed by gifts at par."

GILBERT HAVEN AND THE NEGRO.

Rev. Justin D. Fulton, D. D.

GILBERT HAVEN was an abolitionist to the manner born. Before the war was over he was championing the right to recognition of the manhood of the black man. He regarded the existence of separate churches for men holding the same religious views, solely because they were of different complexions, as both impolitic and sinful. He had in 1864 procured the admission of Rev. J. N. Mars to the New England Conference, and urged the authorities to put him in charge of some important church. In April, 1865, he procured the passage of a series of resolutions embodying these sentiments and sent a copy to Bishop Ames and others, insisting on the policy he advocated, and summoning the Bishop to the leadership of this new departure. In his letter he says: "It is essential that our organization in the South should begin at once and begin right. We ought to do as a church what we must do as individuals and as a nation — ignore the prejudice against color and the distinctions of color. Can we not begin this work by appointing such brethren missionaries in the South, holding connection with our Conferences?" The reply of Bishop Ames was an appointment to labor as missionary in Vicksburg, Miss. When in New York, as he attended the meeting of the Missionary Committee, he learned that he was to labor only among the colored people and was to be a party to perpetuate the caste distinctions; hence he declined to aid its perpetuation. Colored ministers were welcomed to his table and pulpit. He was devoted to the interests of Rev. Leonard A. Grimes whom Gov. Andrews heard preach very often, and whom he desired to have elected as chaplain of the senate of Massachusetts.

On March 11, 1867, he was elected editor of ZION'S HERALD. It was a proud position. He felt its requirements and addressed himself to meet them as best he could. As a writer for the *Independent* and as an associate with some of the brainiest men of the time, the companion of Beecher, Phillips, and many more, he made the paper a medium of introduction to men distinguished for piety and for literary repute.

In 1872 he was elected Bishop. Before he went on to Brooklyn, N. Y., where the election of eight new Bishops was to be made, he came to my house. Wife and children delighted to welcome him to table or to parlor, where his genial ways made him such a favorite. We had a season of prayer about it, and I got an assurance that it was going to be. The Negroes made it a subject of prayer, and the night I was in Brooklyn to see how the work progressed, they prayed as if the future of the race hinged on his election. The chief value of the election in Dr. Haven's eyes was the sanction that it gave to doctrines that had been so dear to him, and which he felt called of God to preach and illustrate in his new work. He said: "I have not sought this work and I dare not decline it; but it is the last turn in my career. Ten, fifteen, or twenty years of this work, and then rest, heaven, the Saviour, and my blessed Mary again. How sweet and delightful that will be for my poor heart."

He was ordained May 25, 1872. In 1873 he was assigned to the Conferences in Louisiana, Mississippi, Tennessee, Alabama, and Georgia, and in 1874 to those of North Carolina, South Carolina, Florida, and others. He had come in contact with the South and knew the need of creating a public sentiment. He organized a lecture bureau and sent some of the noted abolitionists through the South.

It was in the spring of 1875 that he came to me in Brooklyn, where I had gone in 1873 to become pastor of the Hanson Place Baptist Church, and said: "Fulton, you have been with me on this Negro question, and as president of the National Theological Institute for the education of colored preachers and teachers and as pastor of Tremont Temple you are known throughout the South. Some like you, the many curse you, but all believe in your Christian character, and I want you to go through the South and speak in favor of the work for the Negro as you believe it ought to be prosecuted. I will make all the arrangements through our preachers. President Grant will give you a letter to Gen. Sheridan and all the officers of the South, which may be of some help. The work is imperative. I have been driven out of the largest hotel in Atlanta, Ga., because I rode with the finest dentist in the South, though he has a black skin. He graduated with honor from Edinburgh University and is a cultured gentleman."

I brought the matter before my church, obtained their consent to go at a time when Ku-Klux outrages were of daily occurrence, and so went without my summer vacation that I might go in the winter to meet in Knoxville this heroic character in the midst of his labors and while surrounded with dangers. Never can I forget his greeting in the enemies' country. None but Negroes were in sympathy with his views. The color line was drawn, and woe betide the man that dare ignore it! I had prepared a lecture on "The American of the Future — Shall He be a Partisan or a Patriot?" The idea of the lecture was that the South must love the North, and the North must do the same by the South; that we were one country, and that all the races, the Negro included, must be welcomed to become all that it was possible. I told the story of the artist who wanted the hand of the daughter of a nobleman. He refused unless the artist could go into the baronial hall and gather from the different portraits an embodiment in a single portrait of the distinctive features of the faces before him. He shut himself in the room and studied them with care. He finally took a forehead from one, an eye from another, a cheek from a third, and so went through them all, and embodied them in the face of the girl he loved, and won the prize. In that picture I gave the Negro a large place.

I tried it at Lynchburg, Va., and was quite anxious to see how it would go in the home of Brownlow, where our brothers had revealed marvelous courage and had achieved great results. We called in the afternoon upon a colored preacher, a graduate from Oberlin, who had a fine library and whose wife was a graduate also. We had a good visit, and I in my innocence asked him to come to the platform the night of the lecture. I see the face of the Bishop now as he recognized how utterly impossible it was. The preacher replied it would never do to thrust himself forward, but he would be there with his people and see how it would go. We called on Brownlow, then near the shore of the river. It was good to see him welcome this man so brave for the country, but so far apart on the question of welcoming the Negro to the rights of manhood.

The lecture came. The house was full, but if I recollect rightly there was but one Negro in the audience, and that was the graduate of Oberlin whom we had called on. The lecture was a success. The Bishop presided and introduced me most felicitously. The people listened with evident delight, and when I described the Negro as they knew him, loyal, loving, true, ready to serve, and possessing Christlike characteristics which made him dear to God, and would ultimately give him a large place in the regards of men, all tolerated if they did not welcome the utterance with approval. Three nights I lectured. The audiences grew larger and larger, more Negroes attended, and the Bishop believed he saw the earnest of a brighter day.

We occupied the same room and bed, and when alone went over the situation, and I learned facts which made me sad and showed me the difficulties in the problem to be solved. Brave men stood at their posts and did their best during those years of reconstruction. The whites did not mean to give up the Negro as they had known him or her, and there was the edge of the battle. A gentleman connected with the railroad came and heard and was swept off his feet, and invited us both to take a place in his palace car to ride to Memphis. We rode together to some town where the Bishop left me, and I saw him no more in my Southern trip, but went on as best I could.

At Memphis I delivered my first lecture on "The American of the Future." My railroad magnate heard it, saw the point and what it involved, and refused to recognize me at the hotel. I went up to him, not dreaming it possible that he did really mean to ignore me, but a deaf and dumb man could not have been more dead to me. At the Centennial in Philadelphia I met him and he came up and spoke as if I had been his lost brother. I was agai[n] prised, and asked for an explanation [of] he told me it would have lost him h[is] tion had he recognized me after suc[h] ure, every word of which, he said, [was] At my room at the hotel in Memp[his] not left alone. Northern men crowded in and made revelations which could not be printed, but which explained the hold Breckinridge has upon the South, where the colored woman may be used as a mistress and the white man not lose caste. It was the brave, pure women of Kentucky who called a halt and opened the way for a better state of morals.

The people of the North have no conception of the character of the battle men like Gilbert Haven were called upon to wage. As a rule, men from the North had to bow to the Southern sentiment and give up the thought of recognizing the Negro as a brother, or else they had to endure a boycott that would make experiences in Ireland or in Roman Catholic centres in America pleasant reading.

At Jackson, Miss., I was the guest of a general of the Confederacy, now a United States Senator. I was to address the people in the State House. I had been a witness of the deplorable state of things in the afternoon. It was pitiable. No one was ready to help the Negro to a larger life, but all the men of influence were waiting to banish him from the political world and reduce him to a state of servitude again. It was a horrid experience. The room was crowded with colored people. The lieutenant-governor was there, a black man. The governor, though a son-in-law of one of the most distinguished politicians and generals of Massachusetts, did not dare make an appearance, and could not have been more timid had we all been loaded with dynamite. It was laughable. I asked the Confederate general to introduce me to the lieutenant governor. His reply was, "He is only a —— barber. I won't speak to him." I went up alone and spoke to him. With the courtesy of a born gentleman he thanked me for speaking to him, and said the fight in which they were engaged was terrific. I spoke for two hours and twenty minutes, and gave those Negroes a slice of heaven if they never obtained the like boon again in Mississippi. That night I received two telegrams from New Orleans, the place of my next errand. One was from a Northern Baptist minister, pastor of the Coliseum Baptist Church, withdrawing his invitation for me to be his guest, because his wife's health was so poor; the other from Rev. Dr. Hartzell, presiding elder of the Methodist Conference, whose wife was well, thank God! and both of whom made my stay in New Orleans one long delight and the pleasantest memory of my Southern trip.

On reaching New Orleans, supposing my friend's wife was very sick, I asked the driver of my carriage to let me stop there on my way to my hospitable friend whom at that time I had never met. I found the wife so poorly that she could not be seen. When I reached Dr. Hartzell's pleasant home I expressed my sorrow because of the sickness of my friend's wife. They smiled, but said not a word. That evening he asked me if I would call on the *Republican*, whose editor was one of the ablest of all the men in the South standing for one country and one flag. With joy we went together to see and be greeted by the brave man. As soon as we took our seats he tapped his bell. In came the city editor.

"What has there been said about Dr. Fulton?"

"We have been asked not to mention his name in connection with the Coliseum Church."

"And yet you have been asked to preach there?"

"Yes."

He had in his hand a card on which he wrote answers to various questions as to the place of birth, where educated, and where settled. In the morning there came out an editorial of a column long, containing a sketch of my life and work and announcing me for that Sabbath morning at the Coliseum Church. As a result the house was crowded. Dr. Hartzell was there, but was not invited to participate in the services. It was my happiness to tell them the truth, which I believe now, that it was not for the Negro alone I made my plea, but for the white man as well; that as the Negro was educated and lifted up, the whites would rise; as he was debased, they would suffer. At the close three leading merchants stepped up and asked me to dine with them, with Dr. Hartzell, at the St. Charles as a token of their regard for one who dared plead for the rights of manhood without regard to color or condition. The Baptist pastor was not [pre]sent. Then the work began. Deacon [Ha]ley, Wesley's "Sermons," "Institutes," "Biblical [Cy]clopædia," "Dictionary of [Re]ality, was there, and was "The American Conflict," Sermons, et[c.] books for some Sunday-school. For addi[tio]nal address, J. W., care Zion's Herald.

Bishop Gilbert Haven.

[From Bishop Foster's Funeral Oration.]

I recur to the one great trait, the love, of his life — his interest in and his love for the African race. Not because they were Africans; not, in my judgment, because they were black; but because they were oppressed, because they were downtrodden, because they were friendless. And he had the bravery to stand for their defence anywhere, and everywhere, and at all times, carrying it to what sometimes to us seemed to be almost a fanaticism, a frenzy, but which proved to be a divine passion glowing in his soul.

. . . . . .

Bishop Haven was loved in New England, loved wherever Methodism is known, loved by the generous and brave of the entire land, loved by the wide circle all over the world.

. . . . . .

Glory be to God that his life was permitted to go out in brightness, not in darkness! I presume it was the first time in forty years (it was when he was dying) that he shouted. I sat by his bedside when, after many beautiful sayings, he said, looking up: "Glory! Glory! Glory!" having reserved to him for the last, for the completed and victorious triumph over his latest foe, a shout of victory.

As I held his hand in mine, when my heart broke, he said, "Bishop, I love you a great deal;" and I knew it "God bless you! God bless my colleagues! Give them all my love. God bless the preachers! God bless everybody!" It was the utterance of the great, glorious, but now glorified heart, that has passed into the heavens.

lyn in my pulpit that I thanked God that General Sheridan was there and had declared that the three black men carried from the legislature must be brought back, or there would be trouble. A Northern sentiment was in the town. It seemed to me that there was hope for reconstruction. Kellogg was governor. Men whose names have been on the world's broad tongue were there battling for liberty for all. The prospects of the colored people were not the brightest. I preached for a colored church and saw more well-dressed women than I saw in any church of the South. I spoke of it to the pastor. He was a graduate of one of our Northern colleges. He said to me: "These women are the mistresses of wealthy men and live in sin." Never did I see anything more pitiable than the position held by that man as with tears in his great beautiful eyes he said he must go North to find a wife as he did not know of a single educated colored woman who was virtuous. The Ames Methodist Church was there, of which Bishop Newman had been pastor. In it was Brown, superintendent of public instruction. He helped build the church; yet the night I lectured there he would not, at my invitation, take a seat on the platform, though I offered to go with him into the church and if he was rejected to share his ignominy. He did not dare meet the sentiment then rampant, but sat in the Negro gallery.

Coming from New Orleans to Mobile, I met the member of Congress from that district. He was in the smoker. I asked him to come and sit with me. He could not do it. In all my travels in the South I never met but one Negro that dared be a man without fear, and that was Dr. Simmons, of Louisville, Ky. We were riding together, and the conductor told him to go to the smoker. He introduced me and said he preferred to ride with me. The conductor politely told him it could not be allowed. He drew out his card and two pistols, and said with a merry twinkle in his eye, "You want to make arrangement for some funerals if you are going to try and work that racket here." The conductor went out, and we rode unmolested.

I will pass Mobile and the experiences gleaned in Montgomery, Alabama, where I was royally entertained by a Baptist preacher who was a Southerner through and through. There I saw the sorrows of the black man. On my way to Atlanta I had an experience that was an object-lesson. Perhaps twenty Ku Klux were abroad who had been on trial in Montgomery and were going home on their recognizance. They told stories which made my blood curdle. One described how he had padded a Negro until the blood ran down, and though stalwart Negroes witnessed the deed, they did not dare speak a word in remonstrance. Another described placing a Negro in a barrel and rolling it down a steep bank into the river, shooting holes in it on its way to the water, where he was drowned if life was there when he reached the stream. After a while a great tall Georgian came to my seat and asked me who I was. I told him I thought that was my business. Quick as a flash the twenty were about me. They inquired what was up. The man said, "I asked him his name, and he said that was his business." The stream of profanity that issued from their lips must have made hell rejoice. After a time I said, "I have not the slightest objection to telling you who I am and my business in the South." Then I said that at the close of the war I had been made president of the National Theological Institute for the education of colored preachers and teachers, and was now down for Bishop Gilbert Haven of the Methodist Church to find out the condition of the Negro and see if it were not possible to bring him help and secure the assistance of blacks and whites in putting him on his feet. Then came the interesting part of the meeting. For a long time we talked about the work and they outlined the program which has been carried out with the consent of the North. They declared that the Negro vote would be excluded; that the South was a unit against the attempt being made to elevate the Negro; that they would have none of it, and that soon they would have a President who would be of their mind, and that these Negro governments in the South would become things of the past. All this came sooner than I believed it possible. Before we reached Atlanta they became gentlemanly in their bearing, and heard a Northerner express his views in very plain language and breathe a desire that they might remember they were dealing with a holy God who would hold them accountable for every pain given the colored man.

In Atlanta we scored a victory for Bishop Haven. Into the hotel I went, where he had been treated with such indignity. During the morning, Rev. Mr. Quarles, whom I had seen in Boston, sent up his card. I said, "Send him up."

The reply was, "We don't send niggers upstairs."

"Then keep him downstairs," said I, and went on reading.

In a few moments he came up again on the same errand, and I made the same reply, and asked him to ask the proprietor to come up.

Up he came, when I pulled out the letter of General Grant to General Sheridan and all the officers of the South and said, "Unless you send my reverend friend up here, I will send to the commandant of the Post and we will find out the reason why."

Up came my friend with a broad smile on his face, saying, "This is the first time."

We had a good visit, and when he went down I went with him, and we walked up to the office and looked over the *Journal* while the waiters in the dining-room looked on, showing an immense amount of ivory. From him I learned that the Baptist ministers had held a meeting and had voted not to receive me. "Who is the leader?" I asked. He told me that the pastor of the First Baptist Church was largely responsible for the vote. I called on him. He was a fine-looking man, the nephew of one of my best friends in the North.

"Is this Dr. —— ?"

"It is."

"My name is Fulton."

Without rising from his seat to welcome me, he simply said, "We have had a meeting as ministers and have voted not to receive you."

"So I hear; what is the matter?"

"We do not like your views on the slavery question."

I replied, "We are quite unanimous. I don't like your views, either. I know how strong proslavery you are, that you wrote a book trying to prove the divinity of human slavery, and are so ashamed of it that you have burned up books and plates so that your infamy cannot appear. I was as bad on the other side as you are on your side, but I learned that, since the war, you have been doing your utmost for the education of the colored preachers, and I thought that I might come down here and get down on the other side of the cross, and with one hand touch your hand and with the other touch a Negro's and help you lift him up."

Before I had finished my speech the man's face wore a changed look. He rose, and said with a great deal of feeling, "Dr. Fulton, if that is your spirit, I welcome you with delight and offer you my pulpit, and will do all in my power to make your stay pleasant."

This he did.

I then said, "I want you to introduce me to Governor Brown."

He replied that I did not want to see him, as he had been the one man who had opposed anything being made of me or of my coming.

I said, "I have a letter for him, and want him to preside at my lecture."

He laughed and said, "You don't know where you are going; but all right. We will try him."

We found him in his office. He was the Vanderbilt of the South. Negroes could not ride on his roads any more than on others. When we came in the man evidently knew who I was, and did not offer to shake hands with me, but sat us down and bade us wait until he had finished some business. That done, he sat down and exclaimed, "Well, sir!"

I told him that I had a letter for him.

"From whom?" he inquired.

I gave him the letter with the name. He read the words of a Southerner who had been befriended by me, and as he read he thawed out. In a little time he said: "I will not finish this letter now, for it is very long, but this I say, sir, that if you are the man that performed such a deed, I welcome you. My house shall be your home and my carriage is placed at your service. You must preach in our pulpit on Sabbath morning."

"No," said my ministerial friend, "he preaches for me in the morning."

"Governor, I want you to introduce me to the people at my lecture."

Calling his secretary, he inquired what engagements he had for that night, and soon gave his consent.

Thus God opened the way. The hall was crowded. The Negroes filled the gallery, and the friends of the absent Bishop Haven crowded the seats before me. The introduction was not half so good as what the Governor said after the lecture was over.

Then and there I told of Gilbert Haven; that Beecher was not more talented, nor had Phillips been braver, or Whittier more steadfast to the faith; that the manhood of all this nation was to have a recognition. It seemed as though the people could not give expression to their joy as they heard the brave apostle of liberty extolled. Haven's letter of thanks to me was better than I deserved. It did him good, and made me intensely happy that I was permitted to serve such a man.

MATRICULATION DAY ADDRESS.*

Rev. David H. Moore, D. D.
Editor of *Western Christian Advocate.*

DEAN BUELL, MR. PRESIDENT, TEACHERS AND STUDENTS:

The best introduction to my remarks may be found in the kindly reference of your Dean to the far-reaching responsibilities of a church editor. It is perhaps a common experience that absorption in any duty diminishes our sense of the importance of that duty. We cannot all the time be working to the utmost of our power and at the same time be measuring out the distance to the limits of the possibilities of our influence. I fancy you who live in daily sight of the Cradle of Liberty and Bunker Hill fail to feel the thrill of patriotic interest that I as a stranger feel. I suspect that the teachers of the science and the art of war at West Point, absorbed in the daily round of their duties, lose sight of the far-reaching possibilities of their teaching. But conceive of battle-scarred heroes like Sherman, Sheridan and Grant, looking upon West Point, and seeing the trials, possibly greater and more fearful than those experienced in the Rebellion, through which our country is to pass, under the leadership of the young officers being trained there — what an interest, utterly beyond the power of expression, they must feel! Thus coming to you from the conflict, after many years of service, I look into your faces, knowing that in the perilous times upon which we are entering the hosts of Methodism are to be led to victory or to defeat by you. Consequently, it is out of the question that I should speak to you without my heart being profoundly stirred when I survey the field upon which you are so soon to enter. It is not a holiday muster. Possibly never were clouds more dark and ominous than those which are scurrying together from the ends of the world.

In our separation from the scenes of strife we long indulged a fancied security, gave languid attention to reports which came to us from across the deep, and smiled at our exemption from trouble; but only to find that the troubled of the whole earth had rushed to our refuge, bringing their griefs and wrongs and fears and revenges, until the monstrous spectres of woe and madness, anarchy and ruin, flitted amid the lurid shadows of our blazing and trembling cities. Alas! our Virgin America has been despoiled and writhes in the birth-throes of domestic and political misery! And, sad to say, there seems to be a rift, growing wider and wider, between the churches and the unsaved multitudes about us. Ministers forget Christly service in selfish pride and ease; turn their holy calling into a mere learned profession; transform their pulpits into secular forums; serve stones for fishes and serpents for bread — they whose lives should be reincarnations of the lowly One of Nazareth. When I look at my own heart and see how inadequate my past endeavors have been, and how short I have come of being altogether for the Lord Jesus Christ, I measure my soul in the ashes of humiliation. Would that there might come upon us today a resolve to know nothing among men but Jesus Christ and Him crucified!

When I look at this field so crowded with momentous issues I become jealous of the men who are to be leaders of the hosts of the Living God. I would have them to know the mysteries of God. Blessed mysticism, come back to us in your purity and sweetness; come back to us that we may know that in this material world there is an immaterial power even in the dumb elements around us; come back to us that we may see the light; come back to us in suffering, that we may understand that there is a purpose in pain; come back to us that we may know that even in death there is the promise of eternal life! We have the right and must be able to say, "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day." There must be an initial point in this Divine mysticism. Some time, somewhere, we must have gone before God in the bitterness of anguish, and crying for deliverance have been plucked as brands from the everlasting burning. Then when the voice of reconciliation came into our hearts, there was adoption instead of alienation; the Spirit bore witness with our spirits that we were the children of God. There we have the foundation upon which we can stand immovable. "Marvel not that I said unto you, Ye *must* be born again!"

Then there is the call to this work. Do not regard the ministry as a profession, a learned profession, to which men look up with respect, one which will give your families social prestige; but as the call of God for life's highest and holiest work, a call as evident and unmistakable as Samuel's or Saul's; yea, that "Woe is me if I preach not the Gospel."

Added to these must be adequate preparation. Christ's learning was but that of a carpenter's son; yet He laid his hand also upon Paul, who had sat at Gamaliel's feet. We cannot be too learned; Christ deserves our utmost best. But learning, language, philosophy, all are for Christ, for greater efficiency in His cause.

Dare I say, the minister of Christ needs to be a narrow man? We have too much breadth without any edge; we want breadth with edge; wedges and mauls to rive the gnarled trunks of error; flame-tipped thunder-bolts to split the flinty rocks. Better a consecrated fanatic than a circumambient atmosphere of pointless knowledge. If Christ had lived in this day He would be called a monster fanatic. We want narrow men, as Luther was a narrow man, holding fast the idea that we are to be saved by faith in the Son of God; narrow men as Calvin and Edwards, as Wesley and Whitefield, were narrow men. "But times have changed." True, but truth is changeless. God and truth change not. The heart of man is the same. When it ceases to be sinful then we may cease talking about the new birth. We do not want, to lead the hosts of the living God, men who apologize for their faith, and take refuge in ethical commonplaces and conventional platitudes. We want men who have the indisputable evidence of a supernatural salvation, and from whom no fires of persecution shall ever

* Delivered before the School of Theology, Boston University, Wednesday, Oct. 7.

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wrest the glory and power of proclaiming deliverance from sin through a crucified but risen and divine Redeemer. God has been saying this to me ever since I was notified that I would be permitted to look into your eyes today. I want you to be Christ's, body and soul. I want you to know nothing but Jesus Christ and Him crucified. I want you to take warning by the mistakes of those who have gone before you, and redeem the past by a future made glorious by your matchless service.

We must be narrow enough to be loyal Protestants, yet broad enough to love every good thing in Roman Catholicism. Broad enough to appreciate and admire the noble features of every evangelical church, but narrow enough to love and prize Methodism above our chiefest joy. Our dear old mother may have many faults which even love cannot hide from our eyes; but the best step-mother on the face of the earth cannot quite take her place. Dear, blessed old mother! the fuller life to which thou hast brought us shall dower thy age with the richest gifts thy children can bring.

Possibly we are in danger of being too proud of Methodism; but why should we not be proud of her? Look at her, cradled in Oxford. Think of John Wesley and the matchless men and women who laid her foundation. See her lay hold of the corrupt elements of English society, when other teachers had either fled in despair or basely yielded to sin, and, strengthened by the Almighty, recreate the social order, revitalize Nonconformity, restore to the Established Church its lost credentials of honor and power, and set before Protestantism an open door for the conquest of the world. Is there any flag too gorgeous to float from the battlements of such a church? any note too high to sing her worthy praise?

Young men, I shall detain you no longer. In a little while you are to go where the bugles are sounding the onset. Your commands await you. Go in His might and conquer for Him! To battle, but yet as messengers of peace, go ye! You shall be His Nazareth sermon in loving ministry — "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!" It will be so with you. Forgetting all in Christly love and service, whispering consolation to the dying, and giving cheer to the struggling; bearing the cross of peace between embattled hosts, turning their wrath into fraternal love; losing your lives for Christ's sake and the Gospel's — you shall find your lives, and your exceeding great reward shall begin in the measureless, deathless love of those you serve. They shall see you coming where fever burns, and pestilence blasts, and war pours out his sacrificial wine; they shall see you coming, and, filled with the overmastering humility of love which suffers them not to lift their grateful eyes above your feet, shall cry out, "How beautiful, how beautiful are their feet who bring good tidings, who publish peace, salvation, who say unto Zion, thy God reigneth!"

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless!

A Tremendous Responsibility.

The preacher of the Gospel bears a tremendous responsibility with him into the pulpit. It is enough to make any conscientious man tremble to stand up before deathless souls and try to reason upon righteousness, temperance, and judgment. Canon Kingsley used to say, with the slight stammer which often gave a charming emphasis to his sentences, "Whenever I walk up the choir of Westminster Abbey to the pulpit, I wish myself d-d-dead; and whenever I walk back I wish myself m-m-more dead;" and Canon Farrar is reported as saying that in his pulpit work he dreads lest "any folly, any vanity, any ignorance, any uncharity of one's own should infect with alien influxes the pure river of the water of God, or lest the hungry sheep should look up and not be fed." — *Exchange.*

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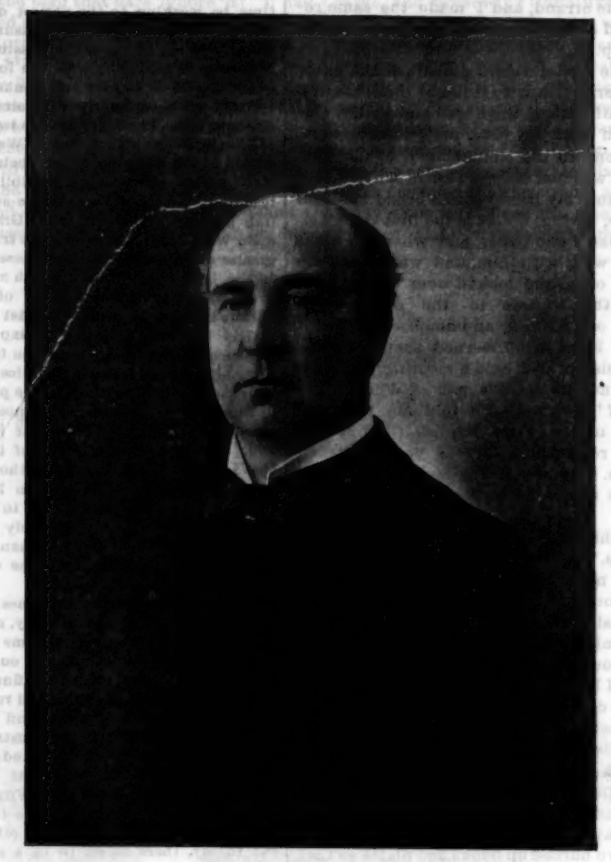
THE DEDICATION OF ST. MARK'S, BROOKLINE.

THE chief event of last week in New England Methodist circles was the dedication of elegant St. Mark's, in Boston's most beautiful suburb, Brookline. It was not unlike a college commencement in that it meant the completion of long, purposeful toil and the beginning of a career with splendid equipment and under happiest auspices. In 1863 Rev. Gilbert Haven, at that time pastor of the North Russell St. Church in Boston, began to hold Methodist services in the Brookline Town Hall. For a time they were continued, but such were the difficulties that temporarily a halt was called.



Rev. William Ingraham Haven.

Pastor St. Mark's Methodist Episcopal Church, Brookline.

In 1874 Dr. Mark Trafton — another honored name — became pastor of the "little flock," which, having been again gathered, numbered 36 church members and 86 in the Sunday-school.

In 1876 the financial flood swept the struggling society off its feet, and they lost their property, upon which they had spent about $10,000. Nothing daunted, however, they rallied again in the Town Hall, and there worshiped for three years.

In '79 Dr. William McDonald, a hero of piety and zeal, led them into their own little chapel.

The last pastor here was Dr. John H. Twombly, of indomitable perseverance in the execution of many original and useful plans.

Dr. William Nast Brodbeck came in 1891, and at once began to build the present magnificent church, holding service chiefly in the Town Hall meanwhile. Bishops Foster and Hurst laid the corner-stone, April 9, 1892, during the session of the New England Annual Conference, held that year in Boston Highlands. For three years Dr. Brodbeck gave a great spiritual impulse to the people, and was wise in winning many souls to Christ.

In April, 1894, Bishop FitzGerald appointed the present pastor, Rev. William I. Haven. Early in his pastorate the death of Mr. James Rothwell, the largest giver to the enterprise, nearly disheartened the people, and did for a time stop the progress of the work. By indomitable perseverance and wise leadership, aided by a board of trustees made up of both resident and non-resident Methodists, Mr. Haven has finally brought his devoted people out into "a large and wealthy place." Methodism has now a *cathedral* — for such a name worthily befits the massive and magnificent temple just consecrated to the worship of Almighty God. The *Boston Transcript* thus describes it: —

"It is one of the most substantial, stately and interesting examples of pure Romanesque architecture to be found in this part of the country. The architect is George A. Clough. The length of the nave, which runs north and south parallel with Park Street, is about 150 feet, and its width is about 75 feet. The walls are of the Brighton ledge stone, of a variegated color, with considerable red in it, with trimmings of light, warm gray Nova Scotia sandstone. The church proper is planned to accommodate a congregation of about six hundred persons. The lofty interior is of most impressive aspect, with its rich stained-glass windows, its massive Romanesque columns, its barrel-vault ceiling, and the great sculptured oak screen dividing the nave from the apse at the transept. The general lines of the plan are based upon the Romanesque cathedral churches of Southern France. The nave has something of the impressive austerity of these early Christian temples. In entire keeping with the structural lines are all the details, the various halls which fill the chancel end of the building, and which are to be used for the Sunday-school, the chapter hall of the Epworth League, the dining room, the pastor's study, etc.

"This corridor and the vestibules are floored with terrazzo. From the corridor one ascends a domed oak stairway to the choir gallery, and to the chapter room, which occupies the semi-circular or apsidal southern end of the structure and forms a very pleasant and commodious audience-room. The rood screen is of sculptured oak, stained very dark, and paneled in extremely effective patterns, corresponding with the rest of the woodwork in the stalls, the chancel rail, the pulpit and the pews. The side aisles are carried on four exceptionally heavy columns of Indiana limestone, the caps of which are delicately sculptured with angels' heads, etc., in Romanesque-Byzantine style.

"Above these is a line of carved stone molding and of mosaic. The clerestory is lighted by rows of windows having pale golden yellow and amber tones, arranged in simple but graceful patterns of carving conventional lines of leads. At the north end of the nave is a magnificent rose window, one of the largest in this country, which is one of the most beautiful and satisfactory features of the building. This is a memorial to James M. Burgess. The patterns in it are of course purely geometrical, and the predominant colors are green and gold, with refined variations or shadings of these tints. In the changing lights of morning and afternoon, cloud and sunshine, the chromatic effects of this grand window are inexhaustible, varied and delightful. Similar circular windows of colored glass are to be seen in either extremity of the transept, and these also are memorials, that in the western end being a memorial of Mrs. Rachel Moore, and that in the eastern end being a memorial to the early pastors of the church. There are many exceedingly handsome and interesting bits of detail to be noted all over the interior. The carving of the ribs which divide off the barrel vault ceiling of the nave and chancel is very intricate and rich. The tracery of the smaller windows in the chapter hall and elsewhere is graceful and satisfying."

The dedication must be commensurate with the effort and its successful completion — and it was!

Preliminary to the regular services came Bishop Fowler's lecture on Abraham Lincoln. The church was well filled with an audience of 650 persons — at one dollar a sitting — Wednesday evening, Oct. 14. Hon. John Candler, a prominent citizen of Brookline, and a former member of Congress, presided. The eloquent Bishop spoke continuously for two hours and thirteen minutes — wholly without notes — upon the great President. It was a series of paragraphs of marvelous descriptive power, of keen discrimination, and often of surpassing eloquence. It is one of the *great* lectures that is now holding the attention of the American people in city after city, having been delivered in many States, and being constantly in demand.

The dedication service took place the next afternoon, Thursday, Oct. 15, at 2 o'clock. Though the long, tedious storm had not subsided, the church was nearly full. There were preachers enough present to make a Conference of considerable size, while the Theological School was present almost *en masse*; and as for "prominent laymen," the entire church at large could have found suitable lay delegates to represent them at General Conference in that one audience. It was a most representative congregation.

The pastor read the "opening sentences" from the Ritual, after the quartet had sung with peculiar aptness, "Except the Lord build the house, they labor in vain that build it." Drs. Knowles, Parkhurst, McDonald, Eaton, Mansfield and Clark had various parts assigned, which they well performed.

Bishop Fowler was the preacher of the hour. His text was Psalm 48: 12: "Walk about Zion, and go round about her." The sermon defies any brief reporting. It was upon "The Church," with thoughts suggested by the analogy of the walled city. The moat is the human body; the drawbridge is the mind; the four corner towers are, (1) some revelation, (2) the Bible, (3) the contents of the Scriptures, (4) altruism, or sacrifice. Over the gate are the "skull and cross-bones" — death. Above the dome is "Our Glorious Rest." In powers of description the sermon was most graphic, in statement often striking, in the frequent climax eloquent, at its close overwhelming, and in its entirety preaching "in demonstration of the Spirit and with power."

In the evening the church was nearly filled with an audience of young people. The late Dr. Merritt Hulburd was to have preached the sermon, but God had higher service for him.

Banners from many chapters were here and there throughout the church. Large delegations came from a wide surrounding territory. Music enlivened the hour. It was altogether a sprightly service.

The four speakers were all prominent in New England Epworth life, the first three having been in other years presidents of the First District, and the fourth now holding the position.

The first address was delivered by Rev. George S. Butters, of Union Square Church, Somerville, whose theme was, "The Possibilities of Youth.' Mr. Butters spoke of "possibility" as a stronger word than probability, and preferred to think of it as opportunity. With happy turning of both thought and expression, he briefly illustrated the embracing of every opportunity, with God's help. The iron swam at Elisha's bidding, but the overjoyed woodsman eagerly caught it on the surface of the stream, and putting it into the axe handle vigorously swung it again in his honest work. So God puts opportunities in the way, often unexpectedly. We work with Him in their diligent and intelligent use. A young man past twenty-one years of age felt he needed an education. He was depressed and about ready to abandon the idea, when a Presbyterian preacher in Boston told him to go on, and he would help. He went to college. It was late when he graduated, but the New Old South in Boston needed a preacher some years ago, and this man, late in starting, was ready, and Dr. George A. Gordon ministers there today. Ill health has been overcome by the determined man. Dr. Buckley is a living instance of the victory pluck and care can win over disease. It was an inspiring speech.

The second speaker was Rev. Frederick H. Knight, of Wesley Church, Salem, who had as his theme, "The Value of Organization." His

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FOR SALE.

The following books are offered for sale at low figures. A superannuated minister desires to dispose of them that he may realize means to aid him in his helpless condition. Among the books are Clarke's "Commentary," Wesley's "Notes on New Testament," Watson's "Institutes," "Biblical, Theological and Ecclesiastical Cyclopædia," "Dictionary of the Bible Illustrated," "The American Conflict," Sermons, etc. Also 75 nice books for some Sunday-school. For additional particulars address, J. W., care ZION'S HERALD.

ROYAL BLUE LINE TOURS.

After heat of political campaign, take rest and recreation on Royal Blue Line Washington Excursion leaving Boston Tuesday evening, Nov. 3d. Stop at Riggs House $27 covers all expenses for eight days; personally conducted. Send for circular to A. J. Simmons, N. E. A., 211 Washington St., Boston.

CHURCH ORGANS

Hook & Hastings Co.,
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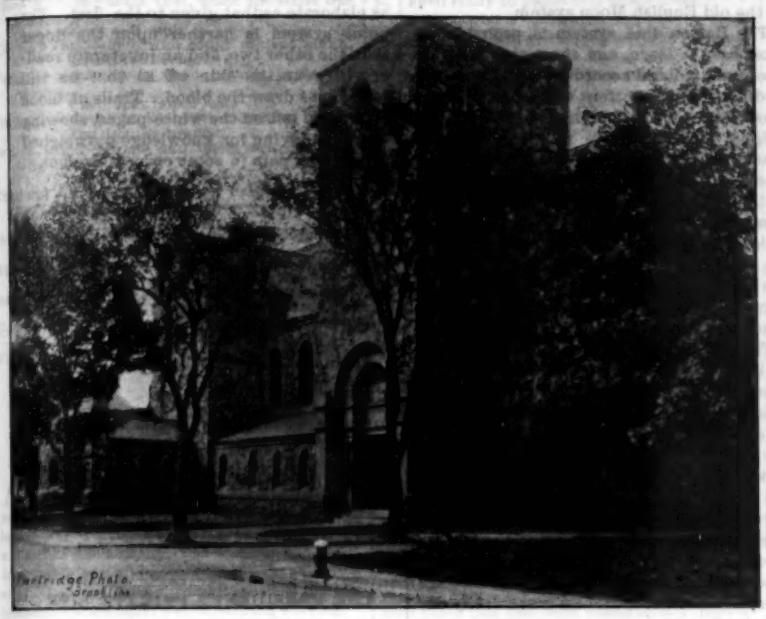
address was forceful, witty and wise. He did not believe we had too many organizations in the church. Some thought so, but he didn't. In fact, supposing this church in Brookline were wholly unorganized, and a blessed baptism of the Holy Spirit were to come upon it, he believed within a month every society known to Methodism would be known among its members. We need wheels that will go, and wheels that will go to a purpose.

Dr. E. M. Taylor, of Boston, stepped forward to speak as though he were to meet a combatant in the arena. Vigorously, almost impetuously, he spoke of "New England and the Epworth League." He happily began by speaking of his



St. Mark's — View Showing Main Entrance.

having recently sailed across "Merrymaking Bay," into which five rivers poured their waters. The Epworth League is such a bay. Five societies united their streams of young life to make its larger current. God was in the origin of the movement. New England has ever stood for a moral principle. She cannot be enthusiastic over things. It is always over *ideas*. This magnificent work of our church finds a ready helper in our beloved New England.

The last speaker was Rev. W. T. Perrin, of St. John's Church, South Boston. Mr. Perrin is the newly-elected president of the First General Conference District League. His subject was, "The League and the Church." After gracefully congratulating the Brookline young people in the name of more than forty thousand young Methodists, he began an address of singular beauty and spirituality. He took the Chapter Hall of the new church as his text, and then made these four points: (1) The chapter hall is not the church; so the League is *not* the church. (2) The church is larger than the chapter hall; so the church is larger than the League. (3) The chapter hall is *in* the church; so the League exists in the church and in the Methodist Episcopal Church. (4) The chapter hall is an "upper room;" so may the League be a "power house" of spiritual energy.

The beautiful Chapter Hall was dedicated with a brief service at the close of the exercises in the church.

The League at Newton Centre — Bradford K. Peirce Chapter — presented to the John H. Twombly Chapter of Brookline an elegantly bound Bible. Both speeches of presentation and thanks were graceful and fitting.

Prayer and the benediction closed the services of the memorable day.

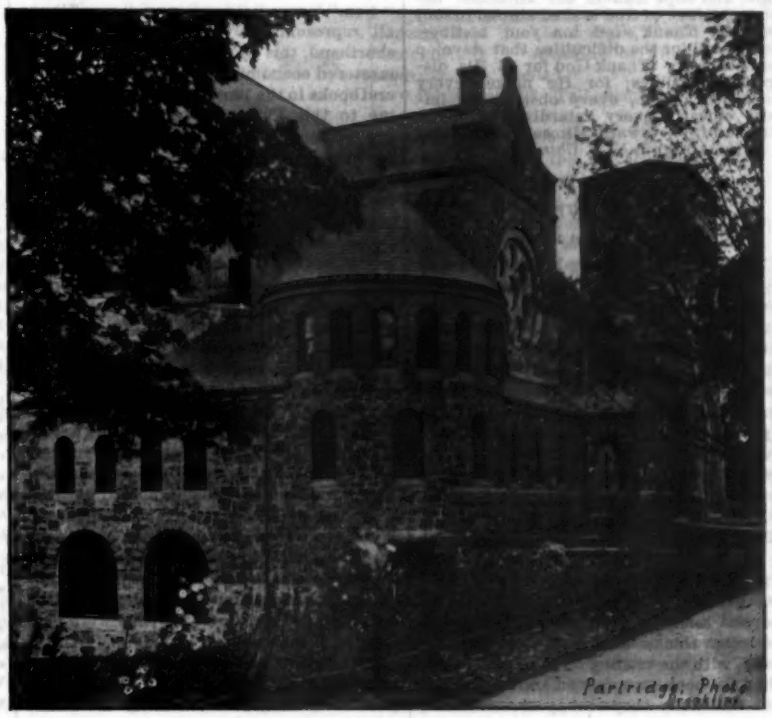
As a postscript of much importance the following figures may be interesting: The cost of the land was $19,363; cost of the church building, $114,000; total cost, $133,363. All the money for the erection of the church is either paid in or is in reliable subscriptions. The furnishings cost about $5,000 extra, of which some $3,000 was raised on the day of dedication. The present indebtedness of the church is now: $10 000 to the Church Extension Society; $21,000 mortgage on land; and $3,000 for furnishings; making a total of $33,000.

—

Sunday morning a very large audience gathered in spite of the inclement day to listen to our beloved Bishop Foster. The opening exercises were conducted by Rev. Dr. W. E. Huntington, Dean of the College of Liberal Arts of Boston University. After some preliminary words concerning the beauty of the building and its uses, the Bishop began the exposition of his text, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." With a catholic spirit and yet with emphasis the preacher set forth the divinity of our Lord and His mission as the revealer of the Father. He spoke of His work as creator of this material universe which declares the power and wisdom and benevolence of God. He dwelt upon His incarnation and sacrifice as revealing the heart of God, and then he came to the great purpose of it all in the perfecting of holy character for this life and eternity. Impressively and tenderly he made the application and brought blessing to every heart.

A beautiful baptismal service followed the sermon. Seven children with their parents, including the pastor's little daughter, were gathered about the font, to receive the holy rite. It was an impressive moment when the Bishop and the pastor laid their hands upon the heads of these little ones offered to the Lord on the opening Lord's day in the new sanctuary.

In the evening Dr. Brodbeck, a former pastor of the church, preached the concluding sermon in the dedication services. A large company was present to greet the preacher and enjoy the service. Dr. Marcus D. Buell, Dean of the Theological School of Boston University, conducted the devotional exercises. Dr. Brodbeck preached from the text, "He saved others, himself he cannot save." Earnestly and with power the Doctor emphasized the truth that a life of sacrifice and service is the only possible Christlike life, and that the world needs this life to save it from its sins. With this holy message the dedicatory services came to a close.



St. Mark's — View Showing Sunday-school Rooms, Chapter Hall, and Arcade Entrance.

Incidental.

— St. Mark's gives expression to its affectionate appreciation of James Rothwell, who was the chairman of the building committee until his death, July 6, 1894, by placing a bronze tablet in the main vestibule, upon which appears this tribute: "Erected by St. Mark's Church in grateful remembrance of James Rothwell, whose generosity made possible this house of worship."

— Dr. Taylor in his address at the evening service of dedication day made most appreciative mention of the late Dr. John H. Twombly as the real founder of our organized young people's work. Like Moses he saw the Promised Land, but did not enter into its glorious conquest.

— Hon. C. C. Corbin made a nice point in a brief speech during the taking of the offering Thursday afternoon. He said: "This is not only the Methodist Church *of* Brookline. It is the Methodist Church *in* Brookline." As such, he thought the denomination at large should be interested in manning this strategic point.

— A peculiarity of the church pulpit is that it is on a movable platform; but we may be sure its preaching will not be on a sliding scale.

— The great corner tower is built only to the level of the general church roof. This great work is for the years to come. It may rise in its splendid proportions as a memorial of some honored saint of God.

— The church organ is also a thing of the future, and of the *near* future, we hope.

— Mr. George A. Clough, of Brookline, the architect of the work, was present at the dedication. His pride in the splendid child of his own thought and skill was entirely pardonable.

— Hon. Alden Speare, of Newton Centre, has shown a most hearty interest in the new church, and by his position as a trustee and by his benefactions, has rendered indispensable aid in the completion of this great enterprise.

— William W. Potter, chairman of the building committee, who has contributed so generously of his means and his time and best thought to this project, made a brief and comprehensive report, the substance of which appears elsewhere.

— The *Chronicle*, of Brookline, in reporting the dedicatory services, says: "The credit for making the completion of the new edifice a possibility is due in large measure to the untiring efforts of the former pastor, Rev. William Nast Brodbeck, D. D. He labored unremittingly to perfect the plans of organization, and many of the larger subscriptions were pledged during his pastorate."

— The program of the dedicatory exercises prepared by the pastor is a model in matter and style, and will be gratefully preserved by the recipients as a highly-prized souvenir.

— Mr. C. A. Jacobs, of the board of trustees, has been "instant in season and out of season" in promoting this enterprise. Every interest of the church has been faithfully conserved by him.

— The following memorials have been placed in the church: The bronze tablet, previously mentioned, erected by the church in memory of James Rothwell; the large rose window, by Mrs. Burgess, in memory of her husband, James M. Burgess; the west rose window, by Mr. George A. Moore, in memory of his mother, Mrs. Rachel Moore; the east rose window, by the ministers of the New England Conference, for Rev. Mark Trafton, Rev. William McDonald, and Rev. John H. Twombly, former pastors of the church. The pulpit, by the pastor, in memory of his father, Gilbert Haven. The baptismal font is the gift of Mrs. Haven; the pulpit Bible and other pulpit books are the gifts of a lady friend. These gifts are special thank-offerings. The Bible in the Chapter Hall is the gift of the Bradford K. Peirce Chapter of Newton Centre to the Twombly Chapter of Brookline Church.

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The Family.

AT SUNSET.

Mrs. E. A. Hawkins.

I watch the sunset's mystic gates
At twilight's hour unfold,
Disclosing, through their portals wide,
Bright hues of pearl and gold.

And long I watch the glowing west,
For with enraptured eyes
I seem to see through sheen and shine
Vistas of Paradise.

And through those outward swinging doors
Have not our dear ones flown,
As free and fetterless as birds
Into the great unknown?

And long I strain my wistful eyes,
If haply I may see
A dear, familiar, beckoning hand
Stretch backward after me.

O eyes that weep, and hearts that ache,
Live on as best ye may!
The sunset's gates will open wide
For you and me some day.

And friends beloved will meet us there
With love as warm and true
As when on earth, with breaking hearts,
We said our last adieu.

Providence, R. I.

Thoughts for the Thoughtful.

"Then nestle your hand in your Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you,
Whose courage is sinking low;
And, if your lips do quiver,
God will love you the better so."

* * *

It will all come out somehow. It has *got to*, you know. Things always do, they can't *stay* up in arms. — *Mrs. A. D. T. Whitney.*

* * *

Our whole life is only given us that we may advance with rapid strides towards the heavenly country. Why do we linger and look behind, while the light of the Father of mercies is shining upon us from before? — *Fénelon.*

* * *

There is not one of us who cannot see points in the past where we had almost gone, and our footsteps had well-nigh slipped; precipices along the brink of which we went at nightfall, horrified in the morning to see how near our footprints had been to the edge. Repeatedly we have been within a hair's-breadth of taking some fatal step, yielding to some imperious temptation, striking a Faust-like bargain with the devil. There is something to be explained in the lives of men which they cannot account for. They describe their consciousness of this anonymous element, as it has been called, by the words "luck," "fortune," "chance;" but these are mere subterfuges, sops thrown to silence the appeals of their common sense. We know better. It is God who girded us, though we did not know Him. — *Rev. F. B. Meyer.*

* * *

The yellow suns of autumn fall
Across the orchard and the wood;
The still air echoes every call,
The vine lies painted on the wall,
And all the maples drip with blood.

The neighbors come from far and near,
And gather on the broad barn floor
To celebrate the ripened year,
And strip the husk from off the ear,
That turns to gold the farmer's store.

The year grows rich as it groweth old,
And life's latest sands are its sands of gold.

— *Julia C. R. Dorr.*

* * *

After a good day's painting, as I lay on the sofa tired, my experience was the whole Book of Psalms at once — the joys and the anguish both going on at the same time; the strange sense of pressure; the restless storming of the soul; the flashes of peace, joy, thankfulness; the deep-down under-stratum of rest, with the apparently intolerable sense of hindrance and vexation; the pleading for deliverance with the acquiescence in the blessedness of trial — "Oh, who can explain this struggle for life," and yet the sense of steadfast calm?

"Does the road wind uphill all the way? —
Yes, to the very end.
And must I travel all the day? —
From morn to night, my friend."

One help in the way of endurance is to look for no remission. Don't, as you read this, confuse *studio* despondency with personal despondency. The two things run a little into each other, but are entirely distinct. The higher satisfactions of my life are built far above the marshy lands of professional success. — "Letters" of JAMES SMETHAM.

* * *

At an auction a rude jar of common earthenware was bought by a seller of perfumes for a penny. But he filled it with attar of roses, and soon every particle of the substance of the jar had partaken of the sweetness. The fragrance within it had permeated it. Long, long afterward, when emptied and broken, every smallest fragment was still sweet with the precious perfume.

So it is, when even the most common life is filled with the word of Christ. It flows out, as it were, in the character, in the feelings and affections, in the thoughts and desires, in the tempers and dispositions, until the whole being is permeated, filled with the spirit of Christ. For where the word of Christ dwells, the Holy Spirit dwells, and where the Holy Spirit dwells is the kingdom of heaven, heaven begun in a human life. We see the effects of this indwelling in the gentleness, the sweetness, the purity of heart, the truth, the patience, the love, which the word of Christ always produces. — *J. R. Miller, D. D.*

* * *

Inactivity is the "dry rot" of thousands of church members. You will never gain a good appetite for God's Word, or a flush of joy on your countenance, until you lay hold of some earnest, self-denying work and keep at it. Nothing will impart such a holy vehemence to your prayers as to spend an hour by a sick bed, or in close labor with an impenitent heart. Nothing will stiffen your muscles more than tough up-hill work in behalf of some unpopular cause or moral reform. The only cure for indolence is honest work; the only cure for selfishness is self-sacrifice; the only cure for timidity is to plunge into duty before the shiver benumbs you; the only cure for unbelief is to put Christ to the test every day. Prayer must kill unbelief or else unbelief will kill prayer. The Christian warfare is not a single pitched battle; it is a campaign for life. You may often imagine that you have attended the funeral of some besetting sin — and lo! it was on its feet again next morning! You will not fire the last shot until the gates of glory welcome you in among the crowned conquerors. — *Theodore L. Cuyler, D. D.*

* * *

This whole thought [the discipline of difficulties] may be emphasized in a brief but suggestive parable. It is about the wingless birds. There is a myth about the birds, that when they were first created they had no wings. The story is that God made the wings, put them down before the birds, and said: "Now, come, take these burdens up and bear them." The birds had beautiful plumage and voices. They could sing and shine, but they could not soar. But at the word of their Maker, they took up the wings with their beaks and laid them upon their shoulders to carry. At first they seemed to be a heavy load, and rather difficult to bear. But as they cheerfully and patiently bore them, and folded them close over their hearts, lo! the wings grew fast, and that which they once bore now bore them. The burdens became pinions, and the weights became wings.

We are the wingless birds. Our duties are the pinions. When at first we assume them they do seem to be heavy loads. But, glad and happy fact, as we cheerfully bear them on, as we obediently take up the tasks God gives, as we meet the difficulties, as we do the duties, the burdens change to pinions, the weights become wings and lift us heavenward. Let us, then, with the apostle, "glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts." Thank God for your testings. Thank God for the difficulties that develop your strength. Thank God for all His disciplinary dealings; for He makes every hindrance a help, every obstacle an impulse onward, every retarding weight a wing to lift us toward Himself. — GERARD B. F. HALLOCK, in *N. Y. Observer.*

SOME EXPENSIVE BOOKS.

George Ethelbert Walsh.

THERE is a circulating library in Brooklyn where the ordinary visitors enjoy the luxury of reading from the most expensive editions of our prominent authors. The cheapest copy of "Robinson Crusoe" is ten dollars, and "Ben-Hur" is a fourteen-dollar edition, while other publications range much higher. And yet for all these expensive editions the readers would undoubtedly gladly exchange them for ordinary fifty-cent, paper-covered books if it were possible for them to read the common print.

The books in this queer circulating library are not only expensive, but they are large, heavy, and clumsy. Each volume averages thirteen by fourteen inches in size, and many of them are from four to five inches thick. The leaves are thick and heavy, with the reading only on one side. When the books are opened and spread out upon the desks they occupy several times as much space as the ordinary books found in other libraries. Moreover, they are of a dazzling whiteness inside, with little or no ink to mark the heavy embossed letters.

The readers who come to this library are sightless, and they read the queer books prepared for them with the index finger of the right hand. The letters are all embossed, or raised, so that the finger can follow their outlines easily, and they enable the blind students to read almost as rapidly as others gifted with eyesight.

The library is located on the third story of the parish house belonging to the Church of the Messiah, on Clermont Avenue, Brooklyn, but the books belong to the "Mispah Circle of the Brooklyn Industrial Home for the Blind." There are only a few hundred books in the library, but they represent a very considerable money value. The larger ones are very expensive, for they cannot be printed by a steam printing press as our ordinary books and papers, but each volume must be stamped separately and with great care. To the stranger the books look more like huge scrap-books than reading-books, and when one is opened the mystery is still unsolved.

There are several systems by which the blind can be taught to read, and in this circulating library specimens of nearly all the leading systems are to be found. Most of the books, however, are printed according to the Boston line or New York point systems, with here and there a book written in the old English Moon system.

The Boston line system is probably the most easy to learn, and the majority of the books are printed according to this method. Ordinary Roman letters are used, and each small letter is about a quarter of an inch in height. The letters are raised so that the student can follow them with the finger. The first line is read from left to right as in ordinary books, but the second line begins where the first left off and reads backward. This is to prevent the reader from losing his line as he moves his finger rapidly along the letters. The two lines are connected by a curved line which keeps the finger in touch with the letters all of the time.

The New York point system was invented in 1870, and is somewhat similar to the Morse telegraphic system. The books embossed according to this system are blotted all over with raised dots or points. These are arranged in every conceivable form to denote letters, and it is some time before the beginner can master their meaning. It is very much like starting in to learn shorthand or telegraphy. But after the system is once thoroughly mastered, the blind can read much more readily, for the points are sharper and their character more easily determined.

The Moon system of reading is used more abroad than in this country, but it has its advantages which may in time recommend itself more generally here. This system is practically an extension or modification of ordinary shorthand, without the abbreviations. In fact, a book embossed according to this method looks very much like a book printed for shorthand readers. Each symbol represents a letter, and the symbols used are those of shorthand — that is, the straight horizontal and perpendicular lines, and the various parts of a circle. There are some signs which enable the reader to condense his letters. Words terminating in "tion," "ness," "ing," and "ment" are all represented by special signs. Like shorthand, this system when perfected and mastered economizes time and space. Several books in the library are written according to this English system, but as only a few students who attend the library can read them, they are not in great demand.

In addition to celebrated books printed for them, the blind readers have a number of periodicals published in their interests. Copies of one monthly published as far back as 1871, and hailing from Philadelphia, are in the library. A monthly music journal for the blind makes its regular visit to the library, and in each number music for the piano and for the voice is published. This music is printed out as carefully as the letters in the reading books, and the blind students have to memorize every part of it. Many of the blind people are deaf as well as blind, and they have to learn music entirely by their index finger. This seems wonderful, but some have been able to perform creditable pieces on the piano in this way. They memorized the music, and then executed it according to directions taught them. Although unable to hear a word or a note of the music they evoked from the instrument, they knew that they were performing it correctly.

The teaching of the blind is carried on so generally now throughout the country that circulating libraries for these sightless readers are real necessities. No one begins to realize the number of people suffering from this sad affliction until he spends a day in some institution for the blind or in a library where books are provided for them. They assemble in the circulating library from all parts of the city, and represent all degrees of age, social position, and intelligence. Some come to the library in carriages, and others stagger along under the leadership of a faithful dog or boy.

There are, also, all degrees of scholarship evinced by the readers who frequent the library. The desire to read and learn is strong within most of the blind, for they hope to make up in this way for what they lose in not seeing. A great many are not satisfied until they have mastered the intricacies of the three principal systems, so that they can select the books that they choose. A few frequent the library in a partial state of blindness, trying hard to learn to read by the finger before their eyesight has totally left them. Quite a number who have been pronounced incurable by their physicians have acquired great reading facilities in this way before the world was shut out from their vision.

The reading is done entirely by the index finger of the right hand, and this becomes so educated and sensitive to the touch that it glides swiftly across the pages. Sometimes the power of the educated finger becomes injured, and then another finger must go through a course of training almost as elaborate as that given to the first. The point system is harsher upon the finger than the other two, and an inveterate reader will wear the skin off so that he will sometimes draw the blood. Trails of blood have been left on the white pages, showing how the craving for knowledge outweighed all physical pain in some earnest student.

New York City.

A VAGABOND SONG.

There is something in the autumn that is native to my blood —
Touch of manner, hint of mood;
And my heart is like a rhyme,
With the yellow and the purple and the crimson keeping time.

The scarlet of the maples can shake me like a cry
Of bugles going by.
And my lonely spirit thrills
To see the frosty asters like smoke upon the hills.

There is something in October sets the gipsy blood astir;
We must rise and follow her,
When from every hill of flame
She calls and calls each vagabond by name.

— BLISS CARMAN, in *The Bookman.*

THE PRESIDENT'S PRIVATE LIFE.

ASIDE from the arduous official duties of the President of the United States, it is interesting to note some of the pleasure and profit that accrue from his term of four years. With an income of $138 a day, or $50,000 a year, paid by the strongest bank in the country, the United States Treasury, he may or may not leave office with a snug fortune of perhaps $100,000, depending on whether his expenditures have been of an extravagant nature. Many Presidents have taken office as poor men, but with the money they have saved during their term, and the influence that the office has brought them in business pursuits afterwards, they have died comparatively rich.

The country installs the President in the White House — a magnificent residence — and surrounds him with every convenience. With an appropriation that Congress makes every year most of the expenses of this establishment are paid.

The following is a fair idea of the many incidentals that come free to a President: Every bit of linen, bedding, towels, and such things is furnished. He is shaved by the White House barber. His table is spread with the finest, daintiest damask, set with the most exquisite china, and bountifully supplied with flowers from the White House conservatories. If he sends a telegram, it is done from an instrument in the White House, for which the Government pays. His stationery, postage, etc., cost him nothing. Should he desire a game of billiards, there is a beautiful table at hand; or if he wants to take a drive, his stables, which the Government pays the rent for and takes care of, are amply equipped. When he enters his business office, a man is stationed at the door to open and close it; and a private secretary, to whom the Government pays a salary of $5,000 a year, assists him with his correspondence. The services of a type-writer are also furnished. He is protected from the curious by a number of private watchmen. Should he want a cruise, a magnificent steamship from the navy is placed at his disposal.

There are many other things that cost him nothing, such as the culinary arrangements, his steward, who does the marketing, and many fancy delicacies sent him by enterprising firms. This, by the way, is a sort of nuisance, for it seems to be the desire of every manufacturer of some new eatable or drinkable to get it into the White House. Things of value that find their way there are never accepted.

Lately the bicycle manufacturers have tried to get President Cleveland to ride a wheel, and have offered the most extravagant inducements to both the President and Mrs. Cleveland. One firm said they would present Mrs. Cleveland with a gold bicycle studded with gems if she would ride it.

The President has to give state dinners and state receptions, but the expenses of these yearly probably do not exceed $7,000 or $8,000. The Marine Band always supplies the music, and the flowers come from the conservatory. It is seldom necessary to decorate the reception-rooms of the White House, so that these affairs, although of an elaborate and ceremonial nature, are still inexpensive.

Upon his retirement to private life, the influence that his Presidential office has given him enables him to secure large sums in payment for whatever he may do, such as a lecture, an article in a periodical, or, if he practices law — which most of our ex-Presidents have done — such fees as $10,000 are no uncommon thing. — *Harper's Round Table.*

THE PEACEMAKERS.

I thought I saw, upon the shining coast,
A mighty host.
Their eyes were luminous with joy and peace
That would not cease.
Somehow they seemed more loyal and more blest
Than all the rest.
Yet ever did they wonder that their names
Met loud acclaims;
And that such honor unto them was given
In highest heaven.
They had not borne the banners in the strife
Of mortal life.
Their foreheads had not felt the touch of wreaths
Which fame bequeaths
To conquering heroes, as they homeward march
Through Victory's arch.
These were the souls that, when the strife was high,
Made soft reply.
The men and women who could patient stand,
And make demand
For peace, peace only, though their pride was crossed,
Their dear hopes lost.
Oft had they caught, with soft and naked hands,
The flaming brands
Which anger hurled, and quenched, before it fell,
Some fire of hell.
They did not dream how great their souls had grown;
No sculptured stone
Was piled above their ashes when they slept;
But God had kept
Their faces in His sight; He knew the cost,
When, passion tossed
And sorely hurt, they patient came and went,
On peace intent.
Now they are "blessed" evermore, and lo!
Where'er they go,
The angels look on them, and smile, and say,
"God's children they!"

— *Ellen M. H. Gates.*

WORK FOR WOMEN.

A FRIEND who has charge of a department of a well-known magazine, tells me of a young girl who brought her a story which she hoped was worthy of acceptance. The sketch was rather graceful, but was wanting in the indescribable something needed to make it "a story," and my friend frankly advised the girl to attempt some other way of earning a living.

"Is there nothing you can do well?" asked the editor.

"Nothing — except," with a laugh, "making salted almonds! That one thing I can do."

"Then choose that as your life business," was the reply.

Today that girl is making money by furnishing salted almonds for many of the New York confectioners and grocers. She has two assistants. Another woman, living at the South, found herself at the close of the war, poor. Her husband, injured in battle, was practically helpless. She sat down calmly and faced the situation. There must be some way by which she, an able-bodied woman, might support her family. She had been noted throughout that neighborhood for her excellent pickles. This was the business she now chose. At present she is in comfortable circumstances. Near her house stands a building which she has found it necessary to erect that she may have enough room for her pickling. She superintends all the work done by her assistants, and thus has something to do in life, while she earns enough money to make that life pleasant. Another woman puts up preserves, while still another makes Maryland beaten biscuit as a means of livelihood. She frequently has orders through a Woman's Exchange for forty dozen a day. — *Marion Harland.*

DRESSING TO PLEASE HUSBANDS.

MANY a girl dresses to please her lover, but how few wives, in comparison to the many, dress to please their husbands; and yet the husband, if he be a good one, and oftentimes if he is not, is infinitely dearer than the lover.

Many women think anything is good enough for home, especially in the morning, but when they appear on the street they are as stylishly and neatly dressed as one could desire. This is a grave mistake, and one not easily rectified, for, alas! smaller things than this have caused men to seek entertainment and enjoyment away from home.

How often do we see women in old slip-shod shoes, and soiled or faded wrappers, with hair uncombed or up in curl papers.

I have in mind a pleasant picture of a trim little matron, who, no matter what time of day one calls, is sure to be neatly dressed, with smooth, shining hair. It is not because she has so much more time than her neighbors, but she realizes that a lady, however hurried or busy, should always take time to be neatly dressed. This same little woman does her own housework, is the mother of two wide-awake children, and does much of the family sewing.

The simplest gown of cambric or muslin, daintily made and scrupulously clean, is always in good taste, while an elaborate one of silk or velvet, if soiled or half-worn, presents a most untidy appearance.

Because a gown is dainty and becoming is no reason why it need be expensive. Simplicity should be observed in dress as in household decorations. Frequently we hear women say, "I can't afford all the pretty and dainty things you have for the house," to some friend. If they would count up the cost, they would soon see that the difference in expense is in favor of the friend whose clever fingers fashion the attractive trifles which add so much to a woman's toilet.

Most men are fond of pretty things, and like to see their wives becomingly attired. As a rule, they dislike black and dark colors. Rich golden browns, soft grays and tans, warm shades of red and delicate pinks, blues and greens, are usually among their favorites.

A young girl once remarked to a matron who was busily engaged in making some very dainty underwear, negligé robes and dressing sacques of pale tinted muils and lawns: "Why do you fuss so much on such articles of dress? I should consider it wasted time when there are so many more important things to do." The little woman, with loveliest shining in her eyes, replied as follows: "Why should I consider it time wasted when my husband loves to see me in dainty and becoming costumes? As long as I have the time, strength and money to afford it, I shall study to please him in my dress."

A woman who is considered one of the most faultlessly attired women of our city, dresses every day as stylishly and becomingly for her husband as though they were entertaining distinguished visitors. Her dainty muils, wools and silks are the envy of many of her friends. Sydney Smith once said: "How exquisitely absurd to teach a girl that beauty is of no value, dress of no use! Beauty is of value. Her whole prospects and happiness in life may often depend on a new gown or a becoming bonnet."

If it is necessary to dress attractively to win a husband, how much more is it necessary to dress to hold that love! — CARRIE MAY ASHTON, in *N. Y. Observer.*

Amusing Children While Traveling.

A LADY, starting on a long journey with two children, placed in her satchel some pieces of cardboard, scissors, and lead pencils. After the novelty of car riding had worn off, this wise woman produced her treasures. One child cut the cardboard into pieces three quarters of an inch square, the other printed on each square a letter. The alphabet was repeated many times. Then each formed words from the letters, and gave to the other to make out. The mother might have taken the game from home with less trouble to herself, but well she knew there would be more satisfaction in making it for themselves. Paper dolls were cut, and extensive wardrobes fashioned from bright-colored paper that had been thoughtfully provided. At the end of the journey, the passengers declared the children wonderfully well-behaved, and wished they might always travel with such happy little people. The fact was, the children were ordinary children, but their hours had been so pleasantly occupied there had been no opportunity for becoming weary and then disagreeable. — *Good Housekeeping.*

Boys and Girls.

"I Am the Bright and Morning Star."

Star of the Morning, shine on me!
Ever may my life be bright,
From my sky all shadows flee,
In Thy presence all is light.

Make me, Jesus, everywhere
Just Thy little star to be,
So that others, without fear,
May lift up their eyes to Thee!

— *Selected.*

UNDER THE PINES.

Julia S. Lawrence.

"LEON! Le-on! It's two o'clock, and I can hear Bert whistling. Hurry, or we shall be late!"

Leon tossed aside his book and snatched up his cap. By the time he reached the kitchen door, however, Frank was climbing the garden wall; but the little fellow's short legs were no match for his brother's longer strides, and before he was half way up the hill beyond, Leon had overtaken him, and they reached "The Pines" together.

A bright-eyed, rosy-cheeked boy was there before them, sitting on a flat stone, contentedly munching an apple.

"Hullo!" he called, good-naturedly.

"Hullo!" responded Leon, throwing himself down on the grass beside him. But Frank gave a disappointed sniff and turned away, as if to watch a fourth boy who was racing up the hill from the other side.

"Who got here first?" asked Dana Boyd, the new-comer, as the four grouped themselves about under the venerable pines.

"Bert, of course," snarled Frank.

"I didn't have as much as usual to do today," said Bert, apologetically, as he sent his apple-core skipping down the hill. "But I was Governor last time, so I'll abdicate today in favor of Frank Maxwell."

"Oh, will you?" cried Frank, jumping up and down. "That will be jolly! I haven't been Governor but just once, and I did so want to get here first today, for I've thought of something splendid to do."

"Shame, Frank!" cried his brother. "It isn't fair for Bert to give it up. We all agreed that the first one to reach 'The Pines' should be Governor for that day. Don't be such a baby!"

"You just keep quiet, sir," interposed Bert, laughingly. "If I am Governor because I got here first, I can appoint Frank to take my place if I wish, can't I? You will have to do as I say about it, too, for we promised to mind the Governor, you remember. Go ahead, Frank! You were the second one here, so it's no more than fair."

Frank clapped his hands delightedly, and ran for a pine plume to wear in his hat as a badge of his office.

"Well, what are we going to do today?" asked Dana, as Frank came marching pompously back.

"Have a battle," announced Frank, "just as we do in winter, only we'll use pine cones instead."

"Hurrah!" cried Bert. "You're a brick, Governor! Why hadn't we ever thought of that before? These pine cones will be just as good as snowballs, every bit."

"Better," said Frank, with his most important air. "'Cause they won't freeze your fingers, nor go to pieces and run down your neck. You and I will be on one side, Bert, and Leon and Dana on the other. Come on!"

"We must collect our ammunition first," said Dana.

They all went merrily to work, picking up the dry cones which lay scattered all about them, and soon they were in the midst of a most exciting battle. Frank and Bert chose the pine trees for their fortress, while Dana and Leon went part way down the slope behind a broad stone-wall.

For a time the contest was about equally divided. The hill warriors were more exposed, but they could easily avoid the shots of the enemy by dodging behind the great trees; while those behind the walls were, if more sheltered, obliged to keep very close to their fortification for safety. But soon the tide turned in favor of the hill warriors, and though Dana and Leon tried every stratagem of which they were capable, they were finally compelled to own themselves beaten.

"I tell you, that was fun!" said Dana, when once more they were seated under the pines, to rest and cool themselves. "It made me think of the stories I have read of Indians fighting, to see you and Frank skulking from tree to tree."

"I thought of them, too," said Bert, "and I tried to imagine how I'd feel if I were fighting a real enemy."

"After all, it's only a sham battle," said Leon. "There's not much sense in fighting with pine cones or snowballs."

"As much sense as there was in those 'tournaments' you read so much about," cried Frank. "They used to have play battles a long time ago — those old princes, or knights, or whatever you call them."

"That makes me think of a story Uncle George told me last night," said Bert, thoughtfully; "speaking of knights and tournaments, I mean."

"What was it? Tell us about it," urged Dana.

"Yes, do," added Frank.

"All right! If the Governor says so, I must," laughed Bert. "It is only a legend, I suppose. At least Uncle George said it might be true, and it might not."

The boys settled themselves more comfortably in their favorite attitudes and turned expectant faces toward Bert.

"There was once a king," he began, after a little hesitation, "who was anxious his people should be very brave, so he decreed that once in three years all the young men in the kingdom between the ages of eighteen and twenty should come to the court on a certain day, and have the privilege of telling, before the lords, what brave deeds they thought they had done during their lives. Then the king was to decide among them, and the one who could boast of the bravest deed was created Knight of the Temple, and would live in the palace ever afterward, and have great honor, of course."

"What if they boasted of what they didn't do, or thought they were brave when they were not?" inquired Dana.

"Oh, he provided for that; he appointed men — censors, I believe they were called — to keep an eye on the boys. No one knew who they were till the time came, so perhaps a fellow's next-door neighbor or his most intimate friend was a censor, and had been watching him all the time."

"I shouldn't like that," interposed Leon.

"Well, one time when the summons came to appear before the king, there was a young peasant among the rest. His clothes were coarse and ill-fitting, and he seemed out of place among the nobles who thronged the court; and he kept himself in the background as the young men went up, one by one, and were given a chance to tell what they thought they had ever done that was brave. One told how he had met a lion, one day, and following him to his den, had slain both him and his mate. Another told of helping to quell a riot which once broke out among a mob. So they went on — I can't remember them all — and after each one the censors were called and asked what they knew of this young man. If they knew anything good, they told it; and if anything bad, they told that, too; so, you see, a fellow had to be pretty careful what he said of himself or he would be disgraced before the whole court.

"At last the peasant's turn came, and the king asked him, as he had the rest, what he had done that was brave.

"'Nothing, sire,' replied he.

"'How is this?' cried the king. 'A young man of your strength of muscle must surely have done something of which he can boast. Come, do not be bashful, but tell us what it is.'

"'I have done nothing brave, sire,' the peasant again replied.

"Amazed, the king questioned him concerning his life, his occupation, and his home. The peasant answered all respectfully, but persisted in saying he had done nothing which could be called brave. Finally, the king grew angry and called him a traitor to his country, a stupid clod with no sense of honor, and would have banished him from the court had not the nobles interfered.

"'Your pardon, sire,' they said, 'but the censors have not yet spoken.'

"So the censors were called, and the king asked them what they knew of this young man.

"'Little that is bad, sire; much that is good,' they replied.

"Then one told how untiringly he worked to support his aged grandmother and little crippled brother.

"'That is good,' said the king; 'he is filial and industrious.'

"Another said he had once seen him bind up the broken leg of an old dog, and that he never would let the children of his neighborhood snare birds for fun, nor treat any animal unkindly.

"'That is good,' said the king; 'he is kind-hearted.'

"A third told how a poor woman was going home from market one night, when a rough accosted her and persisted in annoying her till this peasant interfered, sent the bully about his business, and himself escorted the woman home in safety.

"'That is good,' said the king, 'he is courteous.'

"A fourth said that on the last fête-day the peasant was going to town with his companions when they stopped at a cottage for a drink of whey and found the woman crying because her husband, who was a soldier, had sent her word to meet him at the fête, as his army was ordered to a distant part of the kingdom the next day. She wished to see her husband once more, but she dared not leave her little ones alone, and they were too small to take so far; so the peasant gave up his only holiday for a year to stay with these children that their mother might go to see her husband.

"'That is best of all,' cried the king; 'he is unselfish. Bring my signet ring and the roll of honor; he alone shall be made Knight of the Temple, for he has all the requisites of a brave man. He is modest, as we have seen; he is kind-hearted, and industrious, and courteous; and, above all, he is unselfish, which is the foundation of all true courage as well as virtue.'"

"Oh!" sighed Frank. "I am glad he was made Knight of the Temple instead of the others, aren't you?"

"Is that all there is to it?" asked Dana, thoughtfully.

"All of the story. Of course Uncle George added a little moral of his own, for when I said I wished there were knights in these days, he said any boy might become a Knight of the Temple by following that peasant's example."

They sat in silence for some time after this, the wind chanting softly through the pine branches overhead, making the sweetest music in all the world to these four boys. Frank was the first to speak.

"I can see Sarah," he announced. "She has been to the shed for some shavings, and that means supper will be ready by the time we get home. I am going to carry her some pine cones to kindle her fires with; she likes them, she says."

He ran about picking up the dry cones and putting them into his hat.

"Was that why you gave up to Frank this afternoon — let him be Governor, I mean?" asked Leon, in a low tone.

A bashful color came into Bert's face.

"Oh, Frank is a little chap, you know," he said, evasively. "He can't run as fast as the rest of us can. I'll challenge you, though, to a race to the foot of the hill. Are you ready? One, two, three — now!"

And away they both ran.

West Enosburg, Vt.

Editorial.

KEEP UP THE STANDARD.

IN his essay on Milton, Matthew Arnold makes some judicious remarks concerning a certain tendency among Americans to overrate and over praise what is not really superior. He protests that high excellence is not common and abundant, as we are so given to assuming, and that there is a very real danger of losing by this practice all right standard of excellence; and when a right standard of excellence is lost, it is not likely that much which is excellent will be produced. We have ourselves frequently noticed with regret this tendency. It is counted an ungracious task to criticise. It is much more pleasant to give praise. But when praise is lavished on inferior things, the public standard is lowered, youth are taught to content themselves with mediocrity, and even the person eulogized suffers harm. The critic has a very important office. The duty of not praising is in danger of being neglected. No one is likely to do his best work if he is constantly told that whatever he does is best. "Faithful are the wounds of a friend." When the guilty escapes, the judge is condemned. When a poor thing is lauded, it shows that the applauder gave way to the impulse of a weak good nature and failed in his obligations to the public.

FAITH WITHOUT FANATICISM.

TRUTH runs close upon the verge of error, and there are no high boundary walls. One may easily step across the border without being conscious that he has passed into an enemy's country. This is nowhere seen, perhaps, more frequently than in the facile transition that is so often made from faith to fanaticism. It is a good thing to trust God, and one cannot trust Him too much, provided there is no relaxation of labor. But with some natures the tendency is very strong to substitute prayer for patient toil, and to expect the end without the use of appointed means. Very many have plunged into the morass because they disregarded reason under the plea of direct guidance from heaven. They shut the eyes of their understanding that they might act upon impressions and impulses which they took for granted were from God. Nothing can be more dangerous. He who puts aside his reason, which is our God-given guide, to listen to some dream, or vision, or voice, is almost certain to go astray. Now it is the immediate end of the age, now instantaneous healing without remedies, now some other similarly baseless craze which casts aside common sense, degrades Scripture, and retards spiritual progress, all in the name of faith. But it really is fanaticism. Cease not to pray, but keep pegging away, is the proper rule. Believe God implicitly when He clearly speaks, but use your intellect with the utmost coolness for the ascertainment of what He says. It is very easy to ascribe to Him what really comes from our own fancy, or pride, or ambition, or indolence. Many false spirits are gone out into the world, and it is our business to try the spirits by a variety of tests so as to see whether or not they are of God. Trust is one thing, presumption is quite another. Blessed is he, and marvelously sane, who is master of the strongest, fullest faith, and yet has not the slightest touch of fanaticism.

HOPE WITHOUT HALLUCINATION.

A WELL-BALANCED man or woman who can strictly be said to possess a perfectly sound mind, is comparatively rare, even rarer than one who has perfect health. And while in some people this lack of balance shows itself in the mingling of fanaticism with their faith, in others it is more commonly shown by the amount of hallucination which alloys their hope. Hope is decidedly different from faith, although they are frequently confounded. A man may have great faith and little hope, or great hope and little faith. To charge a man with lack of faith — that is, faith in God — when he expresses distrust of the success of some undertaking or doubts the wisdom of some movement, is very unfair. It may not have been a matter in which faith, properly speaking, could come in at all. The word of God was not in question, had not been pledged. Faith sees, hope foresees. The future is the realm of hope, while faith pertains to the present. Hope has to do only with what is pleasant, while faith covers the dark as well as the bright; we believe God's threatenings no less than His promises.

Blessed is he who, either by natural temperament or on principle and as the result of religious cultivation, is hopeful, cheerful, optimistic, expecting success. But such a man will need to be strictly on his guard against self-deception. In nine cases out of ten he will be likely to forget some of the stern facts that his calculations ought to take into account. His hope will run away with his judgment. He will look at things through a rose-colored medium, and not in the clear, white light of truth. Hence he will pursue chimeras under the full persuasion that they are realities. He will waste his fortune on some bubble of speculation around which his imagination has thrown a golden radiance. He must take pains to clarify his perceptions without losing his cheerful determinations. Enthusiasm can be preserved, while foolishness and extravagance are avoided. Genuine hope does not take its rise from a morbid condition of the nervous system, nor does it absorb flattering delusions. It is steady and serene, confident and calm, holding fast to all facts and guiding to assured prosperity.

LOVE WITHOUT LAXITY.

VERY many people are greatly confused as to the true nature of love. It is not in their mind nearly so fine and noble a thing as it is in the mind of God. It lacks robustness and vigor. It cannot correct or admonish. It must express itself in endearments and caresses. It is too soft, sensitive, and sentimental to hold the reins of government. It does not issue commands, it pours forth entreaties. Indulgence, lenience, gentleness, mercy, are component parts of all virtue, but there must be no sternness, no authority. This emasculated notion of love which strips it of all manliness and brings it perilously near the point of contempt in the eyes of those who have any strength and stamina, has done great harm. Just as faith and hope are in constant danger of being degraded into fanaticism and hallucination, so the danger of love is laxity. Parents imagine that if they love their children they must give them loose reins and gratify all their whims, which is only another way of consenting to their ruin. And multitudes fancy that since God is love, nothing very severe or painful will be done to those who wilfully and habitually disregard His laws. It seems hard for such to understand that genuine love is always guided by intelligence, and in no way prevents a ruler from taking whatever measures are for the best interests of his subjects. Love is the opposite of selfishness. And it is selfishness, not love, which prompts one in authority to consult his own ease, or the gratification of his good-natured, thoughtless impulses, rather than to take the pains necessary for the real welfare of those committed to his charge. Happy the time when love is law and light is leader in all hearts! But until that day love must not remit its vigilance, or relax its control, or resign its virility.

Dr. Gregg Introduces Ian Maclaren.

IAN MACLAREN lectured in the Academy of Music, Brooklyn, last week, to a vast audience. Dr. David Gregg, of that city, the successor of Dr. Theodore L. Cuyler, and formerly of Park St. Church, this city, made a notable introductory address, which we are gratified to present in full to our readers. Dr. Gregg said: —

It is a fortunate thing to be Scotch! This is what I said to myself last week when the first lady of our city, who leads us in our great charities, called at my study and conferred on me the honor of presenting the lecturer of this evening. She told me I was chosen simply because I was the son of a Scotch Covenanter elder, and my father was a twin spiritual brother of Lachlan Campbell. It is a fortunate thing to be Scotch! For a Scotchman of the highest type, fame and fortune grow even on a *Brier Bush*.

Citizens of Brooklyn, in honoring our guest of this evening we honor ourselves. We are upholding the principle which obtains in the great republic of true worth — the principle that genuine merit should everywhere be recognized and crowned. We are acting out, also, the instinct of gratitude. Dr. Watson has been a real blessing to our homes and hearts. God put into his hand a diamond-pointed pen, and an ink-horn filled with the writing fluid of gold, and from that pen, which he has consecrated to love and religion and God, there have dropped into our nineteenth-century literature some of our finest intellectual and spiritual gems. He has made us rich by his books. He has broadened and sweetened our life by the characters which live in his pages. Our physicians love him for Dr. MacLure; our mothers love him for Marget Howe; our students love him for George Howe; our teachers in our schools love him for Domsie Jamieson; we ministers love him for introducing us to that saintly woman who gave us this uplifting and purifying motto for every sermon, "Speak a gude word for Jesus Christ!" The Scotch love him for his interpretation of Scotch character, which sets forth this great fact: not only is the Scotchman a man of iron will, and inflexible conscience, and large mentality; he is as really a man of a large and loving heart. All-around human nature is large in the true Scotchman.

We thank Dr. Watson tonight for "The Bonnie Brier Bush," and "Auld Lang Syne," and "The Upper Room," and "The Mind of the Master." "The Upper Room" is John leaning on the bosom of the Master. We thank him for putting a new life into that most beautiful of all short writings, inspired or uninspired, the Twenty-third Psalm; and for setting David's harp ringing again in this world of ours, which still needs shepherding. Ever since that Psalm was uttered in Dr. MacLure's death chamber with a melting pathos, it has been sung by some of us as it was never sung before.

Dr. Watson has done for the people of Scotland what Walter Scott has done for the physical beauties of Scotia's landscape — he has made them known. Walter Scott did not add one particle of beauty to a single sprig of heather, he did not put one added touch of color upon a single bluebell, he did not create one glint of light on his beloved lakes, all he did was to look at Mid-Lothian and Loch Lomond and the Trossachs, and depict their beauty as he saw it. It is the genuine Scotchman whom our Dr. Watson depicts. If there be a wart on his face, it is there; but the beauty of soul shining out of the face is there also. What Burns did in poetry, he has done in prose.

Dr. Watson, you come to us from a land made great by great men; and we believe you to be in the apostolic succession. It is the land of John Knox, and Thomas Chalmers, and Andrew Melville, and David Livingstone, and Thomas Guthrie, and Robert Burns, and Walter Scott, and George Macdonald. These men have made Scotland great. From their land you come into our land, but I know that you will not feel like a stranger here, for the influences of these very men have been at work here, and have been making American life. You will everywhere recognize the handiwork of Scotchmen in that which is great and enduring in the American Republic. It gives me pleasure to point out to you this fact, that on the pages of our national history some of the brightest names are the names of men with Scotch blood in their veins. It was the speech of John Witherspoon, a lineal descendant of John Knox, and president of Princeton College (as Princeton University it celebrates its 150th anniversary next week), which moved the Colonial Congress to sign the American Declaration of Independence. That was the voice of John Knox echoing in Independence Hall, and it was answered by the ringing of the old Liberty Bell which told to the world the fact that America was free. Prior to this it was a man with Scotch blood in his veins who wrote the Declaration of Independence, Thomas Jefferson, whose mother was a member of the kirk of John Knox. Subsequent to this it was a man with Scotch blood in his veins who wrote the American Constitution, James Madison, a man educated at Princeton College under John Witherspoon. That is all I dare take time to mention tonight; but that is enough. It is Scotch freedom which we enjoy in America. As I stand here under the unfurled blue banner of the Covenanters, and look into the eyes of this Scotch clan which I see before me, I would say to you that in a large measure this is the land of the Macs, and you can tell the people across the water that the Macs are rising. It is true there has never been in the White House a man with the prefix of Mac to his name; but as I said in the beginning: "It is a fortunate thing to be Scotch."

Dr. Watson, it gives me pleasure, in the name of Brooklyn, to welcome you to a land which has inherited so much that is good from your native land, and to assure you of the place you have in the American heart. It also gives me, ladies and gentlemen, great pleasure to introduce to you the noted Scotchman of the hour, our friend and guest, Rev. John Watson, D. D.

The New Discipline.

THE Discipline of 1896 has just issued from the press. In form and appearance it resembles the last edition. Bishop Andrews, the editor, had some liberty to change the order and language of some parts of the book, when sanctioned by the committee of arrangement appointed by the General Conference. By both editor and committee the power given has been sparingly used. The changes are mostly such as were contemplated and ordered by the Conference. The most notable change will be found in the index, and it is a change for the better. The old index was very meagre and not sufficiently analytical; there were many things which could not be found in it. The new one seems to be very complete. The general distribution of the matter, as seen in the table of contents, remains essentially unchanged. The new matter is placed in the old framework.

Of the new matter inserted by special order of the Conference, that relating to the support of the superannuated preachers is the most notable. The plan of the New York East Conference is substituted for the old method. The funds for the use of the superannuates are to be divided by the district stewards or special committee into two sums. The Conference Claimants' Fund is to be used for necessitous cases, and the Annuity Fund is to be distributed according to length of service. The Conference determines the amount to go into each fund, and also the persons on the superannuated list who are to be beneficiaries. The burden of proof in each case comes on the Conference and not on the beneficiary. His name being on the roll is presumptive evidence that he ought to benefit by the funds. In a word, the new plan is the Annuity Plan without the objectionable features urged against the latter.

The small changes made in the book are too numerous to mention in a brief editorial. Some of them have important bearings, while others have slight value. To the chapter on boundaries eight new names of Conferences are added. The new Conferences are on the border and in foreign fields. There are twelve missions in the home, and nine in the foreign, field, besides twenty enabling acts. Some new legislation was made in regard to the Epworth League and the order of Deaconesses. The changes in phraseology allowed the committee appear to be, so far as we can discover by a hasty glance at the book, very slight. The sharper definition of the constitution, about which so much has been said in the General Conference and out, has not yet found its way into the Discipline; but, in the absence of that item, we have in the little volume a body of law remarkable at once for its breadth and sweep and yet for its compactness, order and clearness. It is a book neatly gotten up, and ought to be in the hands of every member of the Methodist Episcopal Church.

Bishop Fowler at St. Mark's.

A STRIKING feature in the program of the opening services at St. Mark's Church in Brookline was the lecture of Bishop Fowler on the life, services and character of Abraham Lincoln. It was one of the masterful orations of the age, at once picturesque and massive, comprising the most curious and diverse incidents built into a mighty plea for patriotism as represented in one of the most sagacious political leaders and profound statesmen of the republic. The lecture was a wall picture, with Lincoln in the centre and the great men of the republic and the armies of God moving about him. Other names rise in strength and glory and promise to eclipse that of the Republican President; but as the great forces become readjusted by time and the sounds of battle die away in the distance, the heroic and impressive figure of Lincoln towers in quiet grandeur above them all as Mont Blanc rears its head above other Alpine peaks. If Washington be recognized as the founder, Lincoln will forever stand by his side as the restorer, of the republic. Lincoln was great in his littleness, majestic in his simplicity, and profound in his common sense. As in all great men, varied and even opposing traits were combined in his character. He was at once a child and a hero; a man of iron with the heart of a woman; a story-teller with the most homely humor and a statesman out-ranking in insight and political forecast all the great men that stood about him. The lecture abounded in facts and incidents and inimitable characterizations, and was at the same time majestic in its sweep of thought and unrivaled oratory.

Bishop Fowler's dedicatory sermon was characteristically original, able and eloquent. He presented the arguments for a rational faith in immortality. Man is so much in body, mind and spirit, that he has a right to expect and anticipate that God has more somewhere for him to do and to enjoy. The Bishop was scientific, philosophical and Biblical. From beginning to close he held the rapt attention of the congregation. Some of his utterances were thrillingly and overwhelmingly impressive. The discourse will be remembered by many as one of the few great sermons heard in a lifetime.

Personals.

— Rev. Noble L. Rockey and family, of our North India Mission, will return to their field in November.

— The death of Dr. I. K. Rader, presiding elder of the Uhrichsville District, East Ohio Conference, is announced.

— Dr. T. B. Neely addressed the Presbyterian Ministers' Association in Philadelphia last Monday upon Parliamentary Law.

— Rev. C. B. Mitchell, formerly of Kansas City, Mo., is to become pastor of the Hennepin Avenue Church, Minneapolis, Minn., in March.

— Bishop Hurst is to transfer Rev. B. R. Wilburn, of the Pittsburg Conference, to the Kentucky Conference, and station him at Lexington.

— The celebrated Wesleyan lecturer and preacher, Mark Guy Pearse, is planning an American tour in the interest of the West London Wesleyan Mission.

— Rev. Dr. J. F. Berry, editor of the *Epworth Herald*, expects to spend a number of weeks early next year on the Pacific coast, in the interests of the Epworth League.

— The citizens of Nashville, Tenn., are contributing to a fund to erect a bronze statue of the late Commodore Cornelius Vanderbilt, in appreciation of his generosity in founding the university which bears his name.

— We learn from the Michigan *Christian Advocate* (Detroit) that "Mr. John H. Whitaker, a graduate of Portland (Ore.) University, and son of Rev. George Whitaker, this city, is under appointment as a missionary to Singapore, Malaysia. He goes out to teach in the Anglo-Chinese school of our church in that city, and expects to leave in November."

— Rev. Dr. L. T. Townsend has returned to Washington, D. C., and may be addressed in care of the Metropolitan Church.

— Rev. W. S. Fitch has been released from his pastorate at Rockland, Mass., and will take work in connection with the New York City Mission and Church Extension Society.

— Rev. J. W. Miller has been transferred from South Dakota Conference to Northern New York Conference, to fill the pastorate at Brasher, N. Y., made vacant by the death of Rev. L. T. Conrad.

— A letter just received from Abel Stevens, LL. D., closes with these encouraging and inspiring words: "Thank God, I am well from head to foot! I am walking by faith and hoping for higher worlds."

— The many friends of Rev. E. F. Jones, of the New England Southern Conference, will be glad to learn that his health is now such that he is able to do pulpit work again, and will be glad to be of any help to his brethren.

— We are happy to announce that Bishop C. B. Galloway, of the Methodist Episcopal Church, South, will be in Boston attending the American Missionary Association, Oct. 20-22, and will preach in the Tremont St. Church, Sunday morning, Oct. 25.

— Rev. W. F. Rice, formerly pastor at Elwood, Ill., has been transferred from the Rock River Conference to the South America Conference. He will take charge of the English-speaking church at Lomas de Zamora, a suburb of Buenos Ayres, Argentine, sailing from New York about Nov. 10.

— Rev. J. F. Ullmann, who died recently, headed the list among the authors and translators of the Hindustani hymn-book of the Methodist Church. The songs prepared and translated by him will be sung in all lands. He will always be remembered for the Urdu translation of "The Old, Old Story."

— Rev. George B. Nind, for nine years a self-supporting missionary in Brazil, and for over three years in charge of the Portuguese Mission at New Bedford, is now employed in the Book Concern at Chicago. This change of work was necessary on account of the health of Mrs. Nind, who is now better than for several years. Mr. Nind is a son of Mrs. Mary B. Nind.

— Rev. F. C. Rogers, of Portland, writes as follows under date of Oct. 15: "The host of people in Maine and elsewhere who know and esteem Rev. Dr. C. F. Allen, should be informed that a marked improvement in his condition appears. There has been paralysis of one side; but he has partially recovered the use of his limbs, and his general health is improved. His mind is as clear and his spirit as cheerful as ever. Dr. Allen's address is 561 Cumberland St."

— Rev. Wm. B. Heath, of Cochesett, writes, under date of Oct. 5, of the death of his venerated mother: —

"My mother, Mrs. Ann Earl Cady Heath, who has made her home with me since I entered the ministry, sharing its privations and privileges, the associations, labors and blessings of the itinerancy, left us, Sept. 28, for her heavenly home, in the 84th year of her age. We are lonely by her absence and miss so much her sunny face, cheerful words, and happy presence. But we know by the precious Word that our Heavenly Father doeth all things well, and that all who fall asleep in Jesus are blessed forevermore. We are receiving His comforting grace."

— Mr. and Mrs. J. E. C. Farnham, of East Providence, R. I., celebrated their twenty-fifth wedding anniversary on Monday, Oct. 12. Over one hundred and fifty of their friends were present to rejoice with them. Rev. J. Oldham, pastor of the family, and Revs. A. Anderson and L. G. Horton, former pastors, participated in the festivities. It was a matter of great regret that Rev. J. W. Willett, who officiated at their marriage, was unable to be present on account of feeble health. Mr. Farnham was one of the lay delegates to the last General Conference.

— A very pleasant but quiet home wedding was celebrated at the Methodist Episcopal parsonage, Campello (Brockton), Wednesday afternoon, Oct. 14. The contracting parties were Miss Anna Gertrude, eldest daughter of Rev. and Mrs. O. W. Scott, and Mr. Albert Edward Waite, of Rockville, Conn., organist and choir director in the Methodist Episcopal Church in that city. The ceremony was solemnized by the bride's father, assisted by Rev. N. C. Alger, of Cottage City, an uncle of the bride. The gifts were many, both useful and beautiful. After the wedding tour the young couple will reside in Rockville, where the groom has business interests, and where a new furnished home awaits them.

— We are greatly shocked and pained to learn, as we go to press, of the death of Benjamin P. Lane, of this city, cashier of the Atlas National Bank, which occurred at his home on Sunday morning at an early hour. While dressing he complained of pain in his head, and was stricken immediately with apoplexy, living only an hour. The deceased was sixty-five years of age, and for forty years had been identified with the Atlas Bank. For a long period he was assistant cashier, but upon the death of his brother, Charles L. Lane, in July, 1891, he was promoted to that position. The deceased was a genial, dignified and model business man, and was greatly beloved by a large circle of business friends and acquaintances. In Tremont St. Church he was a veritable pillar. Loving it passionately, he generously bore its burdens and was the minister's sympathetic and appreciative helper. A wife, three daughters and a son survive him. The funeral will occur on Wednesday at 3 o'clock at his home, 65 Crawford St., the pastor, Rev. Dr. J. D. Pickles, and Rev. Dr. W. N. Brodbeck officiating.

— Rev. R. L. Greene, D. D., of Flint St., Somerville, writes: —

"The last of the former great pillars at Kent's Hill, Me., has at length fallen. On Wednesday, Oct. 15, Mrs. Emma J., wife of the lamented Dr. Henry P. Torsey, for 28 years president of Maine Wesleyan Seminary and Female College, was laid in the little cemetery by the side of her husband, underneath the new monument erected by old students in his honor. She longed for the change that would allow her to be with her departed one, and while we wept we could but rejoice, for her glad spirit, now free from the poor body so long racked with such intense suffering, had met father and husband in the courts of God. Dr. Smith, of Montpelier, Vt., President Gallagher, Dr. Greene of Somerville, together with the pastor of the church at Kent's Hill, Rev. H. E. Pronock, and Rev. William Wood of South Portland, participated in the services. The school attended in a body. A large number of citizens were sincere mourners, for this noble woman was tenderly loved and honored most by those who knew her best."

Brieflets.

The attention of those who are receiving sample copies of ZION'S HERALD is especially directed to the announcement of the Publisher, which appears at the top of the first column on the 16th page.

The monthly paper published under the joint auspices of the Boston Missionary and Church Extension Society and the Deaconess Board, *Applied Christianity*, has been discontinued, and separate organs are issued for October. The *Deaconess Home Journal* is the title of one, and *Our City* of the other. Both are models. As Editor Littlefield says: "The discontinuance of the joint relations between the Deaconess Home and this Society is a separation of hands merely, not a disunion of hearts."

An excellent report of the annual meeting of the New England Branch of the W. F. M. S., already in type, is unavoidably crowded over to the next issue.

The attention of every stationed minister is particularly called to the fact that he does not possess the power to engage an evangelist until he has *first* obtained the consent of his presiding elder in writing. The clause of the Discipline, last issue, p. 194, ¶ 29, is specific: "No pastor shall engage an evangelist other than those appointed by the Bishop of his Conference, without first having obtained the written consent of his presiding elder."

Contributions toward the telephone for the Deaconess Hospital have been forwarded so generously this week that "Aunt Serena" is quite jubilant over the nearly accomplished end. To those who have sent anonymously she wishes to return sincere thanks through this column, as she cannot write a personal note to such.

Previously acknowledged,	$73.30
A Friend in Hanover,	10.00
A Friend, Berwick, Me.,	1.00
Mrs. Thomas Kingsbury,	2.00
Mrs. Henri Batcheider,	1.00
Mrs. Trafton,	2.00
E. A. G.,	5.00
Mrs. Collingwood,	1.00
M. A. B., Watertown,	1.00
Ministering Circle of King's Daughters, Wesley Church, Salem,	1.00
A Friend, Winthrop,	1.00
	$96.30

Only $24 remains to be secured. Are there not other friends who wish to help in making up this small balance?

Hon. C. C. Corbin, of Webster, spoke to the citizens of his native town recently upon the issues at stake in the Presidential campaign, making an address which is published in the *Webster Times* of Oct. 16. As a business man he deals with great practical force and good sense with the currency question. We especially commend these wise and pacificatory words to our readers: —

"Let one thing be definitely settled — there can be no change in the currency that works to the detriment of the employer without equally working to the disadvantage of the employed. There are those who profit by creating dissensions between the workman and his employer, forgetting that no positive ill can come to the one without producing a like effect upon the other. Capital and labor should be, and are, friends. United they make the waste places of the land blossom as the rose. Antagonizing each other, they tear down, instead of building up. The workman needs the employer, not less than does the employer need the workman. Their interests are mutually involved in a stable currency."

The successful inauguration of the Epworth League Training School, which is an extension of the School of Methods, occurred at Morgan Chapel last Monday evening. After an informal reception to the officers of the Boston Circuit, the company was called to order, and Mr. W. M. Crawford, chairman of the Mercy and Help department, took the chair and introduced the speaker of the evening, Rev. Alfred Noon, who spoke upon "Ways and Means of Increasing the No-License Vote." Refreshments were provided by the Morgan Chapel Epworth League. Mr. Chas. E. Mann, acting as toastmaster, introduced Revs. Dr. J. D. Pickles, C. A. Littlefield, L. W. Staples, E. E. Small, and Dr. Judd of the Dr. Cullis Home. The Training School will be open Monday, Thursday and Saturday evenings for the next two months. Full information concerning classes, etc., may be obtained by application to Rev. E. J. Helms, Morgan Chapel.

The executive committee of the Bureau of Conference Sessions, at a meeting held on Monday, fixed upon Lowell as the place for holding the next session of the New England Conference. The committee will visit that city at an early date, and in consultation with the pastors determine in which church the Conference shall be held.

It is an interesting and notable coincidence that Gilbert Haven should have been the Methodist minister who inaugurated preaching for our denomination in Brookline, and that the great new church should have been brought to its completion by his son, Rev. William Ingraham Haven. A multitude of friends will, therefore, be gratified with another coincidence whereby they may look, in this issue, upon the faces of both father and son.

Rev. Joseph Cooper, of Old Mystic, Conn., writes concerning "Ian Maclaren": —

"Allow me to offer my humble tribute of praise for the very fine way in which Ian Maclaren's lectures have been reported in your paper. You have laid us young ministers under special obligations for such service. It will perhaps dispel the mists of prejudice that may have been created in the minds of some of your readers who read the letters recently published in ZION'S HERALD concerning his book, 'The Mind of the Master.' There seem to be limitations in the mental horizon when it is assumed that a man must be a heretic because he does not give us all he believes in everything he writes. Specialists in every department of literature give us certain aspects of the truth, and they do not intend that those aspects should be taken for the whole. We do not want a liberalism that becomes licentious; we do not want a narrowness that degenerates into bigotry; but we do want the 'mind of the Master,' who refuses to side with His disciples when they would have brought down vengeance upon the heads of those men who cast out devils in His name, yet did not follow in the footsteps of James and John. Ian Maclaren is proving himself to be one of the most powerful minds of this century, and it would be well for the Christian ministry especially, to cease its parrot cries of 'unorthodox,' 'heretic,' etc., until they have in a measure come up to the splendid ideals set forth so beautifully in those Yale Lectures."

OUR NEW YORK CORRESPONDENCE.

"Metropolitan."

YOU will be interested to hear of the inaugural address of Professor Curtis, which was given at Madison, N. J., on Thursday, the 15th. It occurred at the annual opening day exercises, following several other reports and addresses; but the large audience were present to hear the address of Rev. Olin A. Curtis, D. D., the recently elected professor of Systematic Theology, the successor of Rev. John Miley, D. D. The few weeks of work have already made the new professor very popular among the students and faculty, and, as we learn from those present, the occasion was one of great interest to the friends of the institution, and there is no doubt of the fact that the trustees are confirmed in their judgment, and the friends of Drew are greatly delighted with the bearing and address of Professor Curtis.

He was introduced by Bishop Andrews in a dignified and fatherly way that gave the Professor to understand the high esteem and confidence of the episcopacy, and assured the trustees and friends of the institution that they had a teacher who would be loyal to the best teachings and traditions of Methodism. The students were quick to show their appreciation and hearty good-will, sending up cheer upon cheer as the Professor rose to speak. His theme was, "The Theological Situation, and How to Meet It." In a discourse of fifty minutes he held the most careful attention of a most scholarly and critical audience, after long and somewhat tedious preliminary exercises. In the first part of the address he discussed (1) the ethical, (2) the Christian, and (3) the theological situation, in which he showed the wide reading, research, and observation of the student, and the clear and forceful style of the trained and careful writer. In the latter part of the address, discussing "How to meet and relieve the situation," he showed the spirit and methods of a great teacher. The common testimony of the preachers present was most decidedly favorable. While thoroughly loyal to our doctrines and spirit, yet he is evidently both brave and catholic, with a serious and earnest spirit and a clear and noble purpose. We shall all feel better now that we know this place is so ably filled.

President Buttz gave an interesting address as to the progress of the Seminary during the past year. He reported fifty-four students in the new class, with more to come. The large part of them are college graduates and very bright men.

Dr. Crooks made a most delightful address on the rewards of the teacher, in response to a gift of a medallion bust of Dr. Miley to the Seminary by the class of '96.

* *

In our church almanacs we read: "Look out for local storms and sudden changes of weather about this time." And they have come; they always come, and from rather unexpected quarters. Providence caused two of our best churches to be without pastors, and how natural to fill them with bright and able men in the Conference! But the Bishops always have a brother or two in their pockets from the West that wish to come East, and how very innocent to transfer them into the Conference at once, so that there may be no chance to oppose their transfers next spring! This may be good for the Bishops' pockets, but it is hard on good and loyal men who have Conference pride, and hard on the rising young men.

The Bishops tell us about the "congested condition" of things in the West. But they cannot be worse than here. At the present time there are several first-class men whose terms expire by limitation next spring, for whom there is no opening. Their places are to be filled by transfers or young men. It so happens that most of these men on the anxious seats are transferred men. They will have to remain quiet this time, and let other men do the shouting against transfers. The New York Conference did the unwise thing last spring of receiving nineteen men on trial, and shutting the door against supplies. Many of these are understood to come to us from England and Canada, where they were not needed, and have been taken here. The Conference will have a good test of its courage this coming spring in dealing with these men.

* *

Our Methodist ministerial public in this vicinity has been thrown into a kind of ferment over a threatened general Moody revival, which a small group of self-appointed brethren had worked up and then invited all the other preachers of all denominations to come together and consider. A large meeting responded, and in a vigorous way showed its dislike of the movement contemplated. Mr. Moody's addresses on the platform of the Christian Alliance held in this city have distressed many of his old friends. The Alliance stands for faith-healing and the speedy second coming of Christ, and for certain erratic ideas about the Holy Ghost, and it was no pleasure to see him on that platform. A week later Mr. Moody was present with the preachers, and in his usual way brushed the committee aside and talked to the ministers about his work. If he takes charge of the work instead of some second-rate and self-pushed men, it will go. Fortunately he declines to undertake any work similar to that of 1875 in New York in a great central place that would take away workers from the churches. He will come here in November after election and hold meetings by day in the Cooper Union where he may meet the ministers and workers, and preach about in various churches.

* *

Our Preachers' Meeting is starting off under its new committee in fine form and giving us some papers and sermons of real value. The meeting responds heartily to the evident efforts of the committee. A late address of Rev. G. Parker Morgan, of Manchester, England, on "The Present Outlook of Thought in England," was highly appreciated. If he comes to Boston, by all means invite him to address your Preachers' Meeting. Later we had an address by your old Boston friend, Rev. Dr. Banks, now of Hanson Place, on "How to Inaugurate Church Work." The tone and spirit of this address and his plans, so simple and workable, were very favorably received. It is a rare thing for a man so prominent and bold in his methods to be so modest in spirit as Dr. Banks. It was a talk from the heart from a man whose great purpose is to get souls converted. On Monday last our only original Johnston (the Rev. J. Wesley), who next to Dr. Buckley is the man always heard with interest by the preachers, gave us a capital address on his impressions this summer in Great Britain, concerning matters political, social, religious and denominational. Dr. Johnston modestly disclaimed about speaking on "What a blind man saw in England," as so many others do, and yielded to the request of the committee and spoke of what he saw on the ground. It was a thoughtful, serious, earnest address, and was listened to with great pleasure. We are to have next Monday an address by Dr. Iglehart on "The Relation of the Minister to Public Questions," and as he is accustomed to deliver himself frequently and forcibly on public questions, we are sure of some vigorous talking. The committee promise us a sermon on Nov. 2 from that very able and scholarly preacher, Rev. M. B. Chapman, D. D., of Brooklyn.

* *

It may be a little late, but as the subject is always in order, it may not be out of date to have a little quiet laugh, all to oneself, over Dr. Upham's defence of "gush over the Bishops." Dr. Upham never does it himself, but he is a great defender of liberty and carries about in his pocket a piece of Plymouth Rock to hit the other fellow who even dares to look cross-eyed at anything Methodistic. Dr. Upham is a born optimist, and has come to be an institution among us as much as the Statue of Liberty. He stands for liberty, and will die with a Methodist about on his lips and a Methodist light in his hand.

* *

Speaking of liberty, reminds us of one of your Boston lights who was brought on this last summer to illuminate the School of Theology held in Ocean Grove, and who used his liberty to the annoyance and distress of a small coterie who imagine they own Ocean Grove and its theology. When I read in a very liberal Philadelphia journal that Prof. Bowne's address was "erratic, mischievous, trivial, and hurtful," I rubbed my eyes and tried hard to recall any grounds for such charges. What a saintly list of adjectives! While he touched as with Ithuriel's spear some hoary errors and some latter-day extravagances, and pronounced their "shibboleth" so that it sounded in his tongue very much like "stultification," yet the address as a whole was serious and helpful, and only "hurtful" for false forms of words called doctrines.

The Sunday School.

FOURTH QUARTER. LESSON V.

Sunday, November 1.

1 Kings 5: 1-12.

(Read chapters 5 and 6.)

Rev. W. O. Holway, D. D., U. S. N.

BUILDING THE TEMPLE.

I. Preliminary.

1. **Golden Text:** *Except the Lord build the house they labor in vain that build it.* — Psa. 127: 1.

2. **Date:** B. C. 1012.

3. **Place:** Jerusalem; Mount Moriah.

4. **Home Readings:** *Monday* — 1 Kings 5: 1-12. *Tuesday* — 1 Kings 5: 1-14. *Wednesday* — 1 Kings 5: 21-30. *Thursday* — 1 Kings 6: 31-38. *Friday* — 2 Chron. 3: 1-10. *Saturday* — 1 Chron. 28: 11-21. *Sunday* — Eph. 2: 13-22.

II. Introductory.

The consummate event in the reign of Solomon was the building of the House of God in Jerusalem. Its site had been determined by the vision of the angel on Mount Moriah (Araunah's threshing-floor) to David at the time of the great plague (2 Sam. 24). Materials in vast abundance had been collected, and the plans had been prepared; but the timber was yet uncut in Lebanon, and the aid of King Hiram of Tyre, the stanch friend of the house of David, was yet to be invoked. The latter had "sent servants" to congratulate Solomon on his accession, and now that the time had arrived for beginning the great work, the Hebrew king had dispatched an embassy to Tyre to inform Hiram of the peace and prosperity of his empire, of his intention to proceed to the erection of the temple, and to request him to employ his Sidonian subjects to "hew" cedars and fir trees "out of Lebanon," Solomon promising to pay as hire for the latter abundant provision of "wheat and oil." Hebrew workmen would also be sent to Lebanon to square and fit the felled timber, so that after being brought down to the sea, and floated to Joppa, and transported thirty miles up to Jerusalem, the fabric could rise noiselessly, without sound of ax or hammer, growing to its beautiful proportions "like some tall palm." Hiram gladly acceded to this request, in a letter written to Solomon (2 Chron. 2: 11) — "the second recorded instance of epistolary correspondence, the first being David's letter to Joab by Uriah."

III. Expository.

1. **Hiram** — also spelled Huram; the son of the Phœnician king Abibaal. **King of Tyre** — on the Mediterranean, the capital of Phœnicia. **Sent his servants unto Solomon** — a congratulatory message on his accession as David's successor. Josephus says: "He saluted and congratulated him on his present prosperity." **Hiram was ever a lover of David.** — See 2 Sam. 5: 11; 1 Chron. 14: 1; 22: 4; 2 Chron. 2: 3.

It is highly probable that Hiram was himself a worshiper of Jehovah, and loved David on account of his wisdom and piety, though his people in general seem to have continued idolaters. Tyre and Sidon lay northwest of Canaan, and were not expressly included in the grant to Israel; it was therefore lawful to form alliances with them (Scott).

2, 3. **Solomon sent to Hiram** — by letter, according to Josephus; it is certain that the reply was written (2 Chron. 2: 11). **Thou knowest.** — The relations between David and Hiram were apparently sufficiently intimate for the latter to know that the former had been inhibited from building the temple. Could not build — was not permitted, being "a man of blood." **Unto the name** — R. V., "for the name." **Until the Lord put them under the soles of his feet** — "a vigorous Oriental figure. We ourselves have a similar idiom, 'he trampled them down.' This image is found in other parts of the sacred Scriptures (Psalm 7: 5; 60: 12; 8: 6; 91: 13; Isa. 63: 3; Rom. 16: 20; Eph. 1: 22; Heb. 2: 8). At the foot of a wooden mummy case in the British Museum are painted the soles of two shoes, and on each is the figure of an Arab with his arms and hands tied behind him and his feet tied at the ankles. In this helpless state he is supposed to be trampled on by the walker" (Huribut).

4, 5. **Now the Lord my God hath given me rest** — a grateful acknowledgment of the source of his peace. Neither adversary. — Later on, in the days of his decline, he could not say this. Evil occurrent — in modern English, "evil occurrence." I purpose to build. — The parallel account in 2 Chron. 2 is much fuller. As the Lord spake — 2 Sam. 7: 13.

6. **Command . . . hew me cedar trees** — fir and algum trees also, as we learn from Chronicles. "The cedar," says Schaff, "is one of the most majestic trees of the Eastern forests, and is found in its greatest perfection on Mt. Lebanon. It grows to the height of 70 or 80 feet. The wood is of a red color and bitter taste, which prevents its injury by insects. It continues to grow for a thousand years. It is very durable. There is no such thing as a rotten cedar. There is a specimen in the British Museum labeled 'Cedar of Lebanon, from palace of Nimrod; 3,000 years old.'" **Will I give hire** — a stipend of wheat (corn) and oil.

Solomon's message as given in 2 Chron. 2, is so much fuller and more explicit that we quote it entire: "And Solomon sent to Huram, the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein, even so deal with me. Behold I build a house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt-offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great; for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? Who am I then that I should build him a house save only to burn sacrifice before him? Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. Send me also cedar-trees, fir-trees, and algum-trees out of Lebanon; for I know that thy servants can skill to cut timber in Lebanon; and behold, my servants shall be with thy servants, even to prepare me timber in abundance; for the house which I am about to build shall be wonderful great. And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

7. **Hiram . . . rejoiced greatly** — that he should find in David's son so wise and strong an ally. **Blessed be the Lord** — in 2 Chron. 2: 11, 12: "Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the Lord hath loved his people, he hath made thee king over them. Huram said, moreover, Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build a house for the Lord, and a house for his kingdom."

Hiram here uses the name of Jehovah in such wise as to show that he acknowledged Him as a true god, but probably only in the sense of being the national god of Israel, as Melcarth was of the Zidonians. Compare the Queen of Sheba's words of the same kind in 10: 9. In the words of Hiram as given in 2 Chron. 2: 12, Jehovah is said to be "the maker of heaven and earth." If this were really Hiram's language, he must have identified Jehovah with his own supreme divinity. Of course it was no difficulty for a heathen to add the name of another divinity to his list of gods (Cambridge Bible).

8-10. **My servants shall bring them down.** — After being cut by the Sidonians and dressed and fitted by the Hebrew artisans, Hiram undertook their transportation down to the sea from Lebanon, and their flotation to Joppa. **Convey them by sea in floats.** — R. V., "And I will make them into rafts to go by sea." **Unto the place** — Joppa (2 Chron. 2: 16). **Shalt accomplish my desire in giving food for my household.** — "The food for the royal household must be carefully distinguished from the food given to the workmen (2 Chron. 2: 10). The fact that twenty thousand *cors* of wheat formed a part of each has led to their being confounded; for example, in the marginal references. It is noticeable that when the second temple was built cedar wood was again brought to Jerusalem *via* Joppa, in return for 'meat and drink and oil unto them of Zidon' (Ezra 3: 7). The selection of food as the hire of his servants by Hiram almost amounts to an undesigned coincidence. Their narrow strip of corn land between the roots of Lebanon and the coast — Phœnicia proper is only twenty-eight miles long, with an average breadth of one mile — compelled the importation of corn and oil. Ezekiel (27: 17) mentions wheat, honey, oil, and balm as exported from Palestine to the markets of Tyre. It has been justly remarked that the fact that Phœnicia was thus dependent upon Palestine for its breadstuffs explains the unbroken peace that prevailed between the two countries" (Hammond).

11, 12. **Solomon gave Hiram.** — A "measure" of wheat, called a "cor," or "homer," contained about eight bushels. "Twenty measures of oil" was so small a contribution, that the reading of the Septuagint version — "20,000 baths" — is thought to be preferable. A "bath" is six or seven gallons. Pure oil — extracted by being beaten in a mortar. Year by year — while the temple was being built. **They two made a league.** — In 9: 13 Hiram calls Solomon "my brother."

IV. Illustrative.

1. THE TEMPLE SITE.

This had already been determined, by the vision of the angel to David on Mt. Moriah at the time of the great plague. He had bought the open-air threshing-floor of Araunah, the spot on which the awful apparition had stood. It lay not on the summit of the hill, but some yards below it, the rough top being pierced by a cave which served for storing the grain. The hill did not offer a level space sufficient for the building intended, and had to be cut away at one part, and built up to the needed elevation at another. This involved the raising across the south of the hill a wall of solid masonry almost equal in height to the tallest of our church spires, and longer than York Minster. On the eastern side, also, the wall was of immense height (Geikie).

2. THE ARCHITECT.

Besides contributions of material and labor, Hiram supplied Solomon with a chief architect, a namesake of his own, for whom the king of Tyre expressed the reverence of a disciple for an artist by calling him "Hiram, my father." This Hiram was the son of a widow of Naphtali (or Dan), and his father had been a Tyrian artist. He devoted his hereditary skill to the service of the God whom his mother had doubtless taught him to reverence, in the spirit of Bezaleel, whom he resembled in the great variety of his accomplishments. Besides his principal profession as a worker in brass, he wrought in gold, silver and iron, in stone and timber, in purple, blue, fine linen, and crimson; in short, his great gift seems to have been that of *design* in all its branches (Wm. Smith).

3. THE WORKMEN AND MATERIAL.

An arrangement was made by which Hiram gave cedars and fir trees out of Lebanon, which his servants felled, while those of Solomon squared and fitted them for their places in the building. The provisions for both parties were supplied by Solomon. The prepared timber was brought down to the sea, and floated round to Joppa, under the care of the Tyrian sailors, whence Solomon undertook the thirty miles' transport to Jerusalem. He raised the laborers required for this great work by a levy of the strangers who lived in various parts of the land. Solomon found their number to be 153,600; he appointed 70,000 for the work of transport, 80,000 as hewers in Lebanon, and the remaining 3,600 as overseers. In addition to these he raised a levy of 30,000 men out of all Israel, whom he set to work in Lebanon by relays of 10,000, each relay serving for one month and returning home for two (Wm. Smith).

4. THE PLAN AND DIMENSIONS.

Like the tabernacle the new and more permanent structure consisted of a Holy of Holies, a Holy Place, and a Porch, the dimensions of the temple being exactly double those of the tent which it replaced — namely, ninety feet long, thirty broad, and forty-five (called up to thirty) high. The Holy of Holies was a cube of thirty feet; the Holy Place was sixty feet long, the partition between it and the Most Holy Place having folding doors; the Porch, of the same width as the sanctuary, projected fifteen feet, and its front was supported by the two pillars of brass. Around the sides and end of the building were erected three tiers of chambers — a sort of three-storied house, each story being seven and a half feet high, the floor timbers of the middle and upper stories resting upon receding sections of the temple walls, but not fastened to them. These chambers were entered from the outside by winding stairs, and divided into apartments for the use of the priests and for storage purposes. Sufficient wall-space was left above these chambers for latticed windows to light the sanctuary. The whole area enclosed for the temple and its courts was a square of about six hundred feet (W. O. H.).

The Benefit of Gratitude.

George Matheson, D. D.

"It is a good thing to give thanks unto the Lord." — *Psalm 92: 1.*

HE means it is good for us — it is a benefit to the mind. It prevents some great diseases. Let us take but one — remorse of memory. Do you know what that is? It is something very different from the remorse of conscience. The remorse of conscience is the pain of having done wrong; but the remorse of memory is the pain of having failed to enjoy yourself. Have you ever felt that? Have you ever come to a time in which you looked back upon the past, and learned how little you had valued it? I know few moments so sore as that. To find that days were happy when the days are gone, to learn that I was passing through Elysium and did not know it, to see the light on the hill only when it is setting — that is one of the saddest of all experiences to me, to you. It is the climax of pain when I must say with the poetess, —

> "Oh, while my brother with me played,
> Would I had loved him more!"

My soul, wouldst thou be free from that pain — that remorse of memory? Thou mayst be so. Live in present thanksgiving. Count thy sunbeams now. Treasure today the gems that are strewn upon thy path. The love that is merely retrospective is a very painful thing. I would not have thee wake to the glory of a past only when it is past — desire one of the days of the Son of Man after He has ascended. If thy days of sorrow at any time should cloud thy days of joy, I would like thee to be able to say, "Well, while they lasted, I did appreciate them." There are some who want to feel at death that their life has been a vain show. I would not have it so with thee, O my soul! I would like, when death comes, to feel that I had thoroughly enjoyed life — taken the honey from the flower as God meant me to take it. I would like to know that I had not defrauded myself of my birthright, that I made room for others because I had had my share. It shall be a great solace to me at twilight that I have basked with conscious joy in the heat of the day. Therefore I shall bask in it now. The cup of gladness which my Father has given me, shall I not drink it, even unto the dregs? I shall thank Him for every bird that sings. I shall praise Him for every flower that blows. I shall bless Him for every stream that warbles. I shall love Him for every heart that loves. I shall see the sparkling of the cup ere it passes to the hand of my brother. There shall be no remorse of memory when I have thanked God for today. — *Christian World* (London).

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Woman's Home Missionary Society.

THE fifteenth annual meeting of the New England Conference Woman's Home Missionary Society was held, Oct. 7 and 8, at Hyde Park M. E. Church. The president of the local auxiliary, Mrs. S. J. Hill, the pastor, Rev. F. T. Pomeroy, and his wife were abundant in their labors for the enjoyment of their guests. An unusually large number of delegates and friends assembled for the opening service, and there was a good attendance throughout the meeting.

On Wednesday afternoon the work of the Society in the Conference was well represented. The work in the churches was given by the district secretaries. Prof. Harriette J. Cooke vividly described the growing needs and helpfulness of the Medical Mission, and Mrs. A. C. Clark gave an account of the Immigrant work and missionary efforts in East Boston.

In the evening Mrs. S. B. Potter gave a fine address upon the work of the Society among the neglected people of our land.

On Thursday two executive sessions were held. The president, Mrs. G. W. Mansfield, cordially greeted the delegates, and introduced them to the convention. Mrs. L. A. Alderman, corresponding secretary of the W. F. M. S., was introduced and spoke briefly.

Mrs. Floyd's report showed that more money was disbursed last year than for several years previous; that the two missions in Boston were getting a stronger hold on the community, and souls were being saved through their instrumentality; that four new auxiliaries were formed during the year, besides two circles.

The treasurer, Miss E. J. Webster, reported $4,678.03 received this year — a gain of $448 over last year.

The new agent for *Home Missions*, Mrs. F. T. Pomeroy, has increased the list of subscribers fifty-five, and obtained ninety-five new subscriptions to the children's paper.

The mite-boxes are doing good work. Miss Knowles reported 130 new ones sent out, and $217 collected.

Miss M. W. Perry, chairman of Immigrant Home committee, gave the annual report of expenses and work of the Home. Eleven nationalities have found a temporary home there during the year.

Mrs. C. F. Rice, chairman of the Medical Mission committee, gave a brief but comprehensive history of the work, a description of the physicians and workers, and a word-picture of the working and furnishing of the Mission. The first year of this work under the auspices of this Society has been a signal success.

The Religious Periodical Bureau, Mrs. C. S. Hilton, secretary, has furnished one hundred homes with Christian literature.

The Supply department, Mrs. D. F. Barber, agent, has sent $4,370 in supplies to the South and West.

In the afternoon, after several items of business were disposed of, Mrs. L. A. Sanborn gave a paper on "Our Work in Asheville." She showed progress made in the South in education, and presented the work and needs of our Industrial School in Asheville.

Mrs. Luther Freeman presented resolutions of thanks to all who had contributed to the comfort and pleasure of the convention, and especially to Mrs. Light for the beautiful solos which she had given.

The following officers were elected for the ensuing year: President, Mrs. G. W. Mansfield; vice-president, Mrs. C. F. Rice; corresponding secretary, Mrs. S. W. Floyd; recording secretary, Mrs. Joel M. Leonard; treasurer, Miss E. J. Webster.

Boston District, Western Division — Vice-president, Mrs. John Legg; secretary, Mrs. W. S. Clark; manager, Mrs. Horace Wilson; mite-box agent, Mrs. Gregson. Eastern Division — Vice-president, Mrs. C. A. Jacobs; secretary, Mrs. Edward L. Hyde; manager, Mrs. C. W. Pierce; mite-box agent, Miss M. E. Seaverns.

North Boston District, Eastern Division — Vice-president, Mrs. G. F. Eaton; secretary, —— ——; manager, Mrs. L. T. Jefts; mite-box agent, Miss Eva Colton. Western Division — Vice-president, Mrs. R. R. Conn; secretary, Mrs. A. W. Baird; manager, Mrs. John Mansfield.

Lynn District — Vice-president, Mrs. J. H. Pillsbury; secretary, Mrs. L. A. Sanborn; manager, Mrs. G. B. Murray; mite-box agent, Mrs. Marian Tewksbury; secretary reading circle, Mrs. Stephen Keene.

Springfield District — Vice-president, Mrs. Henry Tuckley; secretary, Mrs. L. H. Dorchester; manager, Mrs. Newton Morgan; mite-box agent, Miss Frieda Shallis.

Treasurer Immigrants' Home, Mrs. F. M. Stodder. Agent of Supplies, Mrs. D. F. Barber. Agent Religious Periodicals, Mrs. Charles S. Hilton. Agent *Home Missions*, Mrs. F. T. Pomeroy. Agent Mother's Jewels' Home, Mrs. G. F. Durgin. Conference Mite-box Agent, Miss Nellie Knowles.

Immigrants' Home Committee — Mrs. A. C. Clark, Miss W. W. Perry, Mrs. Geo. W. Mansfield, Mrs. C. W. Pierce, Mrs. Charles S. Hilton, Mrs. S. J. Hill, Mrs. C. A. Jacobs, Mrs. Joseph H. Mansfield, Mrs. A. L. Norris, Mrs. F. M. Stodder, Miss Hattie Cooper.

Medical Mission Committee — Mrs. C. F. Rice, Mrs. F. W. Ainsworth, Mrs. Silas Pierce, Jr., Mrs. F. T. Pomeroy, Mrs. A. S. Higgins, Dr. Annie D. Bryant, Mrs. O. H. Durrell, Mrs. W. H. Chadwick, Mrs. F. M. Howes, Mrs. J. W. Newcomb, Mrs. James Mather.

Resident Managers — Mrs. S. B. Holway, Mrs. Silas Pierce, Jr., Mrs. George Skene, Mrs. G. F. Kellogg, Mrs. F. M. Howes, Mrs. C. E. Davis, Mrs. Luther Freeman, Mrs. W. R. Newhall, Mrs. C. A. Slack, Mrs. F. M. Stodder, Mrs. J. H. Mansfield, Miss Hattie Cooper, Miss Eva Colton, Miss H. J. Cooke, Mrs. C. F. Lotteney, Mrs. L. W. Staples, Mrs. J. W. Cushing, Mrs. James Mather, Mrs. John Blakemore, Mrs. L. E. Mason, Mrs. Amos Beckford, Mrs. Hugh Montgomery, Mrs. Merrill Holway, Mrs. J. S. Hill, Miss W. W. Perry, Mrs. W. D. Bridge, Mrs. W. H. Chadwick, Mrs. R. L. Greene, Mrs. F. T. Pomeroy, Mrs. J. W. Newcomb, Miss Annie Beale.

Delegates to General Executive Meeting, Mrs. S. W. Floyd, Miss E. J. Webster; alternates, Mrs. Joel M. Leonard, Mrs. E. L. Hyde.

MAY T. LEONARD, Secretary.

The Conferences.

Vermont Conference.

St. Albans District.

Swanton. — The Odd Fellows memorial window in the church, destroyed at the time of Swanton's great fire, has been replaced by D. G. Furman. All the windows on the south side of the building were destroyed. The Farrar memorial has been replaced, and new windows to Chauncey Lyon, David Lawrence, and the Sabbath-school replace the Babbitt, Soules and Cheerful Workers memorials.

North Hero. — Sept. 27 there was a Sunday-school rally. The children recited and sang nicely, showing the excellent training given by Mrs. G. E. Burke.

Richford. — Rev. A. W. C. Anderson gave a lecture, Sept. 28, under the auspices of the Epworth League, on "Pleasant Things of Life."

Alburgh Centre. — The Sabbath-school has organized a lecture class, to increase attendance. A good movement.

Binghamville. — Donald Wedgeworth, son of Rev. C. Wedgeworth, has returned to the U. V. M. at Burlington.

St. Albans. — The presiding elder was briefly interrupted in his work by sickness in his family. The Champlain District Union of the I. O. G. T. held a session here. Rev. O. D. Clapp, of Georgia, delivered an address.

Sheldon. — The Epworth League convention held Sept. 30 was well attended, indicating lively interest for good works. D.

Montpelier District.

Gouldsville. — The new church at Gouldsville will be dedicated on Wednesday, Oct. 14. Rev. E. M. Smith, D. D., the popular principal of Montpelier Seminary, will preach the sermon. In the evening Rev. A. H. Webb, a former pastor of this charge, will also preach.

Rochester. — The pastor, Rev. W. N. Roberts, will supply the churches at Granville and Hancock for the balance of the Conference year, preaching at each place on alternate Sundays in the afternoon.

Barnard. — Under the leadership of the energetic pastor, Rev. G. A. Emery, the church at Barnard Centre is making much-needed and very general repairs on the parsonage. A good parsonage will make this charge much more desirable than it has been in the past.

Union Village. — The pastor, Rev. J. E. Badger, is winning the hearts of the people. An excellent spirit prevails. Four were recently received in full from probation.

Gaysville. — The pastor, Rev. L. N. Moody, was married, Sept. 9, to Miss Tower, of Boston. Oct. 1 a reception was given to the happy couple in the town hall, where a large number gathered to give congratulations and to present substantial tokens of the high esteem in which the pastor is held by the community.

Springfield. — Miss Gertrude Gilman, under appointment of the Woman's Foreign Missionary Society, left, Sept. 7, for Tsun Hua, North China, where she expects to be associated for the next five years with Miss Ella Glover in the Girls' Boarding School. A farewell service was held the evening previous to her departure, at which Mr. E. P. Currier, missionary from Chile, S. A., gave an interesting and helpful address upon that country. The pastor, Rev. H. A. Spencer, in behalf of the Epworth League, presented Miss Gilman a sum of money, and also Smith's Bible Dictionary, as a farewell token. Miss Gilman took the Canadian Pacific route to Vancouver, and sailed, Sept. 14, on the "Empress of China." The missionary party was quite large; among the number were Miss Mabel C. Hartford, Miss Marguerite Whong, Miss Lydia Trimble, Dr. Gainer, Mr. and Mrs. Turner, and Mr. Parker, of the Methodist Episcopal Church, South.

Fitzfield. — A good interest prevails on the charge. Four were recently baptized. Rev. A. C. Fuller, pastor.

Mid-year Examinations. — Nearly all of the preachers in the Conference course of study having expressed themselves in favor of a mid-year examination and promised their co-operation, one will be arranged, beginning at 9 A. M., Tuesday, Oct. 27, at the Seminary in Montpelier. The subjects will be those prescribed in the annual circular issued in May.

South Royalton. — A goodly number of the preachers gathered here, Oct. 5 and 6, for a district Preachers' Meeting. Rev. J. E. Badger, of Union Village, preached the opening sermon on Monday evening. The sermon was practical and greatly enjoyed. On Tuesday papers were presented on the following topics by the brethren named: "Unity among Preachers," G. A. Emery; "Work of the Holy Spirit in the Church," F. W. Lewis; "Grieving the Holy Spirit," S. P. Fairbanks; exegesis of 84th Psalm, C. F. Partridge; "Life of A. J. Gordon" — a review, L. P. Tucker; "Growth in Holiness" — a review, E. M. Smith; "Camp-meetings," C. O. Judkins; "Present Day Methods of Church Work," Andrew Gillies. The program was a full one, and all the papers were very carefully prepared. A fitting closing of the day was had in the very able sermon by Principal Smith of the Seminary at Montpelier. In some respects it was the best meeting of the Association held in many years.

Montpelier District was represented in the First General Conference District Epworth League Convention at Providence by Rev. and Mrs. H. G. McGlauflin, of Brownsville, Mr. Dutton, of Springfield, Mrs. Pattrell, of Union Village, and Rev. and Mrs. L. L. Beeman, of Montpelier. St. Johnsbury District was represented by Rev. W. R. Davenport, of Barre; while St. Albans District was unrepresented. It will be seen by the above that Vermont Conference has to a large extent lost the inspiration it might have received from a most excellent and inspiring convention. Rev. C. O. Judkins, of Windsor, was elected fourth vice-president — a very fitting selection. L. L.

N. E. Southern Conference.

Brockton and Vicinity.

Central Church, Brockton. — The pastor, Rev. C. M. Melden, is giving a series of "Plain Talks with Wage-earners" on successive Sunday evenings. The first one was delivered to a large audience on the evening of Oct. 4. The subject was, "The Bread and Butter Question." The Brockton *Enterprise* reported the address with considerable fullness, and gave it earnest commendation. "Prisoners of Poverty," "The Gold and Other Standards," "The Golden Rule for Employer and Employee," and "The Wage-earner and his Enemies," are the later themes in the series. Two members were received from probation at the last sacramental service.

Franklin Church, Brockton. — The vacancy in the pastorate is filled by the appointment to this charge of Rev. J. W. Morris. He comes from California by transfer. He will find an earnest church and a hearty welcome.

Campello. — The skies are bright with promise. The pastor, Rev. O. W. Scott, reports five seekers at the altar at a recent service of the church. Doubtless this fact foreshadows success in the home camp-meeting which is soon to be held.

Bridgewater has a new pastor, Rev. R. C. Gross, recently transferred from the Minnesota Conference. A public reception was tendered him and his wife by the members and friends of the church. A pleasant feature of the occasion was the presence of the pastors of the neighboring churches of the town to share with the Methodist people in extending a welcome to the new comer.

Whitman. — The pastor, Rev. O. E. Johnson, is holding meetings in various parts of his charge. A goodly number of probationers will become full members of the church soon. Mr. Johnson finds time and energy to participate actively in a "forward movement" inaugurated by the Young Men's Christian Association.

East Braintree. — A Sunday-school rally was held a short time ago on a week evening. The members and friends of the school were present in considerable numbers. Addresses were made by the superintendent and the pastor of a neighboring church.

Porter Church, East Weymouth. — The hour for public worship has been changed from 2 P. M. to 10.30 A. M. The pastor, Rev. D. L. Sharp, has been engaged by the publishers of one of the popular magazines to prepare a life of Christ for publication in serial form, with profuse illustrations.

Hull. — Rev. W. H. Butler, pastor, is making a brief vacation trip to his old home in Manchester, England. IRVING.

New Bedford District.

Fall River, Brayton Church. — The pastor, Rev. R. M. Wilkins, and his wife returned from their month's vacation on the coast of Maine greatly refreshed. During his absence the pulpit was supplied by Revs. S. O. Benton, L. M. Flocken, J. T. Barlow (First Primitive Methodist), and P. W. Lyman (Congregational). The attendance at the social meetings, which were conducted by the official brethren, was larger than usual in the heated term. The lawn *fête* held during the absence of the pastor netted $75. All the services are increasing in interest and attendance. Plans for a new church edifice are made and subscriptions have begun to come in. Mr. John H. Brayton, president of Durfee Bank, a member of the Congregational Church, has sent his check for $500; Miss Sarah H. Brayton, his sister, sends hers for the same amount. For these contributions the church is thankful. The Sunday-school on Sept. 20 numbered 257 present, and seventy of these were in the primary department. Three young men of this church are looking to the ministry: Rev. O. G. Terry is now preaching at Mashapaug; Mr. John Hosking is at East Greenwich Academy; and Mr. Richard Knowles received a local preacher's license Sept. 18. At the September communion three infants were baptized.

Middleboro. — By the will of the late Enoch Pratt, of Baltimore, this town receives a bequest of $10,000 for the public library.

Orleans. — Rev. G. O. Thompson, the pastor, is taking a month's vacation trip in the West.

Eastham. — Rev. William Kirkby is absent on a three weeks' vacation. Rev. E. E. Phillips, of Sagamore, occupied the pulpit Sept. 27.

Provincetown. — A Sunday-school convention of North Barnstable district was held in the Congregational church, Thursday, Sept. 24. The attendance was large and the interest sustained. Mr. Isaiah Snow, of Truro, conducted the opening devotional exercises. A very lively discussion was held in the morning on Sunday-school libraries, in which pastors and teachers took part. In the afternoon, after a praise service led by Rev. W. D. Wilkinson, of Truro, one of the principal addresses was by Rev. G. W. Elmer, of Wellfleet, his subject being, "Sunday-schools in Foreign Lands."

Sandwich. — Rev. J. E. and Mrs. Blake and H. L. Chipman attended the Epworth League convention at Woods Holl, Sept. 19.

Taunton, Central Church. — The Epworth League of this church is having an influence spiritually upon the young people of the church that is very helpful. So much interest prevails that the president, L. L. Mitchell, and his cabinet are using all their influence to discourage anything that might tend to divert attention at present from spiritual work and its desired results. Several young persons have begun a religious life and openly confessed Christ. On Sunday evening, Sept. 27, the pastor, Rev. C. A. Stenhouse, spoke on "What and How to Read." He commended ZION'S HERALD to every Methodist present.

Taunton, Grace Church. — Several seekers have been found of late at the altars of this church. There is a special interest, also, at the Parker Chapel services. Presiding Elder Everett preached here Sunday, Oct. 4, on "The Christian's Work."

Plymouth. — The Epworth League course of entertainments began with one by the Temple Quartet of Boston. President Simon has given notice that the date of the District Epworth League Convention, which was Oct. 27, is changed to the 30th. The Epworthians may expect generous hospitality from this League on that occasion.

Taunton, First Church. — The first Sunday in October was Rally Sunday in this Sunday-school, and a large and enthusiastic gathering resulted.

The sudden death, Wednesday evening, Oct. 7, of Superintendent Thomas, of the O. G. Thomas Foundry, was a great shock to the Weir community. Mr. Thomas was one of the oldest members of First Church.

South and *East Harwich.* — The work moves along with encouraging success and the results are gratifying. Since Conference both churches have been strengthened by additions to the membership from probation and others are expected to join. At South Harwich the edifice has undergone extensive repairs. The interior has been very much improved by a new chandelier, new pulpit suit, carpets, decorations, etc. A beautiful communion table, the gift of Mr. Fred O. Nickerson, of Malden, in memory of his father, Obed Nickerson, adds very much to the appearance and convenience of the chancel. The Ladies' Aid Society had aided materially in these improvements, which cost nearly $400. Rev. Charles Smith is pastor.

Cottage City. — In view of reports in circulation in reference to Mrs. Rev. H. C. Alger's health, it is proper to plainly state the facts. Mrs. Alger is a prodigious worker and a helper indeed to her husband in his pastorates. This is commonly known. She has had sensitive lungs and the Cape Cod climate has not agreed with her, and much less has the rugged Cottage City climate helped her. An examination by her physician shows that her right lung is unable to make free respiration; in consequence, the medical adviser has ordered her to leave this rigorous climate, but with the encouragement that general decline will be avoided by so doing. Mrs. Alger has been strong, and will no doubt continue so.

New Bedford, Allen St. Church. — Three adults, two of them heads of families, were received from probation into full membership, Oct. 4. The pastor, Rev. C. S. Davis, baptized one infant. Mr. Davis' general health is the best for years, and he attributes it to the wonderful climate of Lake Winnepesaukee, where he spent a long summer vacation.

West Dennis. — Rev. J. G. Gammons has been elected chaplain of the supreme council of the A. O. D.

Sandwich. — The *Independent* says concerning Rev. C. N. Hinckley's presence here, October 4: "Mr. Hinckley's many Sandwich friends were glad to greet him and again listen to his earnest, faithful presentation of the Gospel."

New Bedford. — Mrs. T. J. Everett, wife of our presiding elder, has been again elected president of the Conference Woman's Home Missionary Society. Mrs. Everett has been very successful in presenting the interests of this cause.

Acushnet. — A reception to former pastors and past and present members was held in the Methodist church vestry, Monday afternoon, Oct. 5. The room had been made into a cheerful reception-room by the use of bunting and flowers, easy chairs, etc. A table was spread with refreshments. The storm interfered greatly with the success of the affair, but a good number were present. After a social hour Pastor Critchlow called to order, and Rev. Eben Tirrell offered prayer. The former heartily welcomed the people, spoke of the historic relation of the

REV. T. DE WITT TALMAGE

In one of his wonderful sermons very truthfully said, "My brother, your trouble is not with the heart; it is a gastric disorder or a rebellious liver. It is not sin that blots out your hope of heaven, but bile that not only yellows your eyeballs and furs your tongue and makes your head ache but swoops upon your soul in dejection and forebodings,"—and

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church to Methodism in this vicinity, of his pleasure in his pastorate, and of the hopeful outlook for the work of the parish. Presiding Elder Everett expressed great pleasure in the event, and spoke encouraging words to the church. Felicitous and entertaining remarks were also make by Rev. Messrs. Tirrell of the Pleasant Street Church, Simon of the Fourth Street, and Ellis of Fairhaven. Rev. G. H. C. Hill, of the Congregational Church in the village, gave an address full of kindly feeling and fraternal assurances. Captain Franklyn Howland gave some interesting incidents in the early history of the church. He has a likeness of the first pastor, Rev. Epaphras Kibby, who commenced his work here in 1806; also one of Captain John Hawes, whom he characterized as "one of God's noblemen, in whose mind this church was born, on whose soul it was cradled, and by whose prayers it was sustained in its infancy." He hoped a tablet to his memory would some day be erected in or near the church. Letters of greetings and regrets from Revs. E. A. Lyon, George M. Hamlin, W. T. Worth, R. M. Wilkins, R. C. Miller and Samuel Fox were read. The success of the affair was owing largely to the tireless efforts of the pastor and his faithful wife, under whose guidance the church is in a prosperous condition.

Bible Premium. — This premium, offered by ZION'S HERALD, is proving very satisfactory to the subscribers. KARL.

Providence District.

Newport, First Church. — Sunday, Sept. 27, was observed as Old People's day, which was something new in this church. Carriages were provided for those who were unable to walk, and quite a number who had not enjoyed a church service for several years availed themselves of the opportunity to be present. One of these, Mrs. Lydia Hull, had not been able to attend church for more than twenty years, but her soul had been well fed by good literature. She has been a subscriber to ZION'S HERALD for fifty-four years, and with that and her Bible as her chief sources of comfort she has grown in grace. Autumnal decorations and old-time hymns, with an appropriate sermon by the pastor, Rev. J. H. Allen, combined to make an enjoyable service. Sunday, Oct. 4, 2 were baptized and 1 received into full connection. The first meeting of the literary department of the Epworth League discussed the "Life and Works of O. W. Holmes" and "The Bicycle." Dr. Bradley, the head of this department, has planned wisely and well for the season's work.

Newport, Thames St. — Rev. J. H. McDonald preached a notable sermon in the Thames St. Church, Sunday evening, Oct. 11, on "Municipal Reform." The daily papers reported the sermon. Our Rhode Island towns and cities greatly need reforms along the lines outlined in this excellent sermon.

Bristol. — Improvements and additions to the furniture of the parsonage give added comfort to Rev. A. W. Kingsley and his family. An earnest evangelistic campaign for the salvation of souls is planned by the pastor.

Haven Church, East Providence. — The twenty-first anniversary of this church was celebrated, Oct. 11-14. Sunday, Oct. 11, the holy communion was administered in the morning by Bishop Foster, assisted by the pastor, Rev. John Oldham. In the afternoon Bishop Foster preached a grand sermon from Psalm 8: 4: "What is man that thou art mindful of him?" and in the evening Dr. M. J. Talbot, under whose presiding eldership the church was organized, preached an eloquent and instructive sermon, taking as his text Gen. 32: 24. The presence of Bishop Foster was an inspiration and a benediction, and his tenderly impressive address to the children of the Sunday-school will never be forgotten by those permitted to hear it. On Tuesday evening, Oct. 13, the Sunday-school and Epworth League united in the celebration, and addresses were delivered by Mr. C. L. Hazard, by Mr. C. C. Phillips, president of the Providence District League and also president of Gilbert Haven Chapter, and by Rev. J. Oldham. Medals were given to twenty-five successful collectors of funds for the new church building fund. Wednesday evening, Oct. 14, the anniversary supper, followed by a platform meeting, was held. Addresses were delivered by Rev. Dr. Bass, presiding elder, Rev. J. S. Bridgford and Mr. F. Pearce, representing the Hope Street Church, and Revs. A. Anderson, B. F. Simon, and L. G. Horton, former pastors. The Ladies' Aid Society closed the exercises by a fitting reception to the guests, former pastors, and presidents of their society. Excellent musical selections were rendered at all the services, and liberal free-will offerings were received towards the church building fund.

Providence, Methodist Social Union. — The autumn meeting was held in "The Savoy," Wednesday evening, Oct. 7. The address of Prof. Bumpus of Brown University on "The X Rays and their Relation to Surgery," proved exceedingly interesting and instructive, and elicited a hearty vote of thanks from the members present. The annual election of officers resulted as follows: President, George W. Lamphere; vice-presidents, H. A. Tarbell and F. H. Maynard; recording secretary, W. R. Sherman; corresponding secretary, Joseph E. C. Farnham. NEMO.

W. H. M. S. — The annual meeting of the Woman's Home Missionary Society of the New England Southern Conference was held at *Brockton*, Sept. 22 and 23. Mrs. E. F. George, superintendent of the Watts de Peyster Industrial Home at Tivoli, New York, gave an address Tuesday evening. Mrs. W. H. Tibbitts, of Newport, R. I., and Miss Edna Hayden, of Brockton, sang solos which were enjoyed by all. Excellent papers were read by Mrs. James Mather, Mrs. J. A. Southard, and Mrs. L. W. Patten. The usual reports were read by the secretaries and delegates, showing an increased interest on some lines in the work of the Society.

The following officers were elected: President, Mrs. T. J. Everett (also delegate to annual meeting at Springfield, Ill.); corresponding secretary, Mrs. James Tregaskis; recording secretary, Mrs. J. H. Allen; treasurer, Mrs. J. P. Cooper; secretary of supplies, Mrs. W. R. Sherman; secretary of mite-boxes, Miss M. G. Barker. Norwich District — vice-president, Mrs. S. K. Luce; managers, Mrs. J. A. Southard, Mrs. Edward Trolland. New Bedford District — vice-president, Mrs. J. F. Montgomery; managers, Mrs. J. R. Slocum, Miss A. E. Nichols. Providence District — vice-president, Mrs. Eugene Lawton; managers, Mrs. J. W. V. Rich, Mrs. S. H. Bailey.

A vote of thanks was given to the ladies of South St. Church, also to their pastor and his wife, Rev. and Mrs. O. W. Scott, for so kindly and hospitably entertaining the meeting.

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Maine Conference.

Augusta District.

Skowhegan. — Three were baptized Sept. 3. All the meetings are interesting, the class-meeting especially. Revs. B. C. Wentworth and H. E. Frohock, with several others, spent the second week in September in a very earnest temperance canvass through Somerset County. All the churches here are getting ready for Mr. Gale, the evangelist, who is to commence revival services about the middle of November.

Fairfield. — There is no abatement of religious enthusiasm in the meetings. The pastor is endeavoring to so direct the efforts that permanent results may be secured. At the Centre all the meetings have become well established and well attended — preaching service, Sabbath-school, prayer-meetings and class-meetings. The people here appreciate the change after being years with scarcely a meeting of any kind. Mr. Pillsbury met with a great loss in August by the death of a valuable horse which he had recently purchased.

Some of our preachers have been holding four days' meetings between the vacation season and the fall religious work, especially for the benefit of the church members, that they may be led from a state of relaxation to one of enthusiasm for the Master, by being anointed of the Holy Ghost. Rev. S. Hooper held meetings at Winthrop from Sept. 29 to Oct. 1, and was assisted by some half dozen neighboring preachers. Rev. B. V. Davis at East Livermore held meetings from Oct. 6 to 9, with the assistance of a number of preachers. Both of these meetings were exceedingly helpful. We think that many of our churches might be greatly helped in this way.

Gardiner. — Sunday, Oct. 4, was observed very successfully as Rally day. The Epworth League made special efforts to secure the attendance of the aged members of the church at the morning service by sending carriages for those who could not walk. The church was tastefully decorated; the choir sang the old-time hymns; the pastor preached an appropriate sermon from Isa. 40: 31; 112 partook of the sacrament. The evening services were under the auspices of the League. Robert W. Hill read an essay on "The Ideal League;" J. M. L. Bates on the Mercy and Help department; and Rev. E. O. Thayer gave an address describing his visit to the Epworth League convention at Providence.

East Wilton. — The union church, of which Rev. Howard A. Clifford is the resident pastor, has been thoroughly repaired. It is now a beautiful edifice and was reopened with appropriate services, Wednesday, Sept. 9. Mr. Clifford finds here a genial, enthusiastic and appreciative people. He is abundant in labors. Not only has he the work of the church, but is supervisor of the schools of the town and has been elected lecturer to the Grange organizations of Franklin County.

At this writing Mrs. Torsey, widow of the late Dr. H. P. Torsey, is very ill.

The officers of the Augusta District Epworth League, elected at Wilton, Sept. 16, are: President, Harry D. Bryant of Waterville; vice-presidents, Miss Clara Conner of Richmond, Miss Alda French of Skowhegan, Allen Sanborn of Wilton, Miss Sophie G. Lapham of Kent's Hill; secretary, Miss Hortense Smith of Fairfield; treasurer, Ralph King of Gardiner. L.

Lewiston District.

Auburn. — Five were received by letter and 17 from probation, Oct. 4. Congregations are large and increasing.

Lewiston. — Interesting revival services are in progress, with assistance from Methodist pastors in the vicinity.

South Waterford. — This society has recently expended $115 in repairs. The pastor, Rev. Wm. Bragg, who has been sick for several weeks, is recovering his usual health.

Bridgton. — Twelve members have recently been added to the church. Cottage prayer-meetings introduce the fall campaign. Rev. D. B. Holt, the pastor, is proving himself the man for the situation.

Buckfield. — Evangelist Martin is assisting the pastor in extra revival services.

Mechanic Falls. — Notwithstanding depressed business conditions, heavy losses in membership, and consequent financial stringency, the hope and courage of pastor and people remain good. Two were received by letter, Oct. 4, one baptized, and one received from probation. The labors of the pastor, Rev. T. P. Baker, in pulpit and parish, are increasingly appreciated.

Berlin, N. H. — Rev. F. C. Potter supplied the pulpit at Waterville, Oct. 11. The people at Waterville became interested in our enterprise at Berlin and gave him a generous contribution. Nowhere have we found a busier town than Berlin. Help us at this point a little longer, brethren, and you will put our enterprise upon a firm foundation. JUNIOR.

New Hampshire Conference.

Dover District.

Dover, St. John's, is doing some aggressive work with Pastor Robins as its unobtrusive yet effective director. Arrangements have been made for a series of evangelistic meetings under the management of Rev. R. Gilliam, in which Washington St., Broadway and Central Ave. Baptist Churches unite with St. John's Church, and two of the preliminary Sunday evening union meetings have been held with good interest. Next Sunday evening Mr. Robins will preach at the Broadway Church and an after-meeting will be held. It is also planned to put in a full week of special meetings in each church elect on week, and the week following a union series, at the close of which the evangelist will open his campaign.

Amesbury also has a plan for union meetings. It appears to be the general impression that Rev. L. D. Bragg is doing good work and that no mistake was made by the Bishop in placing him this year.

Chase Memorial, Haverhill. — Good earnest work is being done in evangelistic effort. This is the second week of continuous work in this church.

Grace Church. — The people have undertaken a new line of work. Taking a vacant store on Emerson St., they have begun special meetings there, and God has honored their faith by His presence in awakening grace and converting power.

First Church people are also at work, with the aid of others, in the Lakeside Mission, with good interest.

The autumn session of the Dover District Ministerial Association at *East Candia*, notwithstanding the storm, was a most interesting and profitable session. Though the presiding elder was not present and many brethren were hindered by special revival work and otherwise, the people were there in large numbers and the ministers who were present took great interest in the discussions. This little society, not yet four years old, is showing great interest in all the work, and we may expect to see the glory of God manifest here in the salvation of many people.

Lowell, Centralville. — Revival services were held Sept. 18 to 29, with very gratifying results. Evangelist Ralph Gilliam, of Malden, was in charge, assisted by Charles L. Estey, of Cambridge, a gospel singer, and a valuable helper in personal work with the unconverted. Mr. Gilliam's preaching is honest, clear, manly, and very searching. A ladies' prayer-meeting, followed by a preaching service, was held every afternoon, the themes being particularly adapted to Christians. The duties and privileges of Christian workers were so inspiringly and searchingly presented that the members of the church were moved to a deeper consecration for service in the Master's vineyard. The evening sermons were directed especially to the unconverted, many of whom were persuaded to begin a Christian life. Over forty boys and girls from eight to fifteen years of age, many of whom are members of the Junior League, took their stand for Christ. The influence of these meetings will not soon be lost. G. W. N.

Concord District.

White Mountain Ministerial Association. — This Association held a very successful meeting at Groveton, Oct. 5 and 6. Monday evening Rev. W. Holmes preached, and in an after-service one person started in the Christian life. Tuesday, after preliminaries and organization, with the election of W. A. Loyne as secretary, a review of last book read (which was "The Why of Methodism") was given by O. W. Bryant. E. O. Bullock read a paper on "The Decrease in Evangelistic Efficiency among Methodist Pastors: Cause and Remedy." A general discussion followed. Messrs. Wilkins and Keeler each sent a paper on "Sources and Use of Sermonic Illustrations." W. A. Loyne gave an essay on "The Relation of the Church to Secret Societies." W. F. Felch preached on "Revivals." In the evening an Epworth League service was held. L. R. Danforth spoke on "What Epworth Leaguers Ought to Know;" R. T. Wolcott on "The Christian Work Department;" and G. Lawton on "What Epworth Leaguers Ought to Be." Resolutions of appreciation were passed concerning Messrs. Bennett and Danforth, and expressing sympathy with the bereaved families, and a vote of thanks was extended to the Groveton people.

Rev. I. C. Brown's heart has been gladdened by a quickening of the church as the result of special services. The pastor was assisted by Revs. L. R. Danforth and G. Lawton. Several conversions are also reported. *Stratford* church reports some conversions the past quarter, also. May the good work go on till it reaches other fields!

At *Stark* Rev. O. W. Bryant is holding the fort and having some success. During the past quarter three persons have been converted.

At *Milan* the church has received a quickening by special services conducted by the pastor, assisted by Mrs. Barton. Several have been converted this year. Work is going well, and bills are quite well paid to the present. At *West Milan* Rev. W. Holmes stretched a tent and has been holding special services, and up to Oct. 7, 25 had been converted. Ten persons started in the Christian life, Oct. 6, several of them being heads of families. On Sunday, Oct. 4, the tent was packed in the afternoon, and the presiding elder preached and administered the sacrament of the Lord's Supper. Mr. Holmes believes a minister's business is to win souls. May all the brethren catch the same sacred flame! C.

New England Conference.

Boston Preachers' Meeting. — Bishop Hartzell was the speaker of the morning. His theme was "Africa." He is full of plans, hope and faith for his great parish. His references to Bishop Taylor were most appreciative and affectionate. The scope of his immense work was so presented as to enlist the fullest sympathy and interest of the large audience. Next Monday, Oct. 26, it is expected that Bishop Galloway, of the Church South, will speak.

South District.

Boston, Tremont St. — Bishop Galloway of the Church South will preach here Sunday morning, Oct. 25.

Boston, Baker Memorial. — Special revival services began here last Sunday. They are held nightly, excepting Mondays and Saturdays. The pastor, Rev. Frederick N. Upham, preaches every evening, being assisted occasionally by brothers in the ministry. A marked interest prevails. Several were seeking Christ Sunday evening.

Bethany Church, Roslindale. — Next Sunday afternoon, Oct. 25, at 3 o'clock, Bishop Foster will ordain two deacons and two elders in this church, one of the latter being the pastor of Bethany, Rev. Charles E. Chandler. It is hoped many neighboring ministers and a large number of our people will be present.

Dorchester, First Church. — Rev. J. Galbraith, pastor, is preaching a series of sermons on Bible characters on the Sunday evenings of this month: Oct. 18, "A True Patriot;" Oct. 25, "The Righteous Governor;" Nov. 1, "God's Nominee."

Dorchester, Stanton Ave. — Bishop Foster is to preach in this church Sunday morning, Oct. 25. Rev. J. H. Weber, evangelist, will begin revival services here early in December.

Hyde Park. — The pastor, Rev. F. T. Pomeroy, is preaching four timely sermons upon "Living Issues of the Christian Campaign." His subject last Sunday was, "The Gold Standard." The other three are as follows: Oct. 25, "The Coin of the Kingdom;" Nov. 1, "Free Coinage;" Nov. 8, "The Problem of Waste."

Whitinsville. — The pastor, Rev. J. H. Tompson, and wife were given a vacation in May, in order that they might visit General Conference. They were absent three weeks, and during that time the parsonage parlor was renovated and thoroughly refurnished by the members of one of the Sunday-school classes. Last year outdoor services were inaugurated, which have been continued the present year. Many who never visit the churches have had the Gospel preached to them. Special addresses were given in the church on Sunday evenings during the summer. The different secret societies in the town were invited to attend, and, with one exception, every invitation was accepted. Temperance, missionary and special Gospel services were also held. From Sept. 13 to Oct. 1 the singing evangelists, Mr. and Mrs. Wm. Park, labored in revival meetings. They came by the unanimous invitation of the pastor and board of stewards, and with the pledged spiritual support of seventy-five church members. Much conviction, a good number of conversions, and a deepening and quickening of the spiritual life of the church, are the result. Oct. 4, 7 were admitted on probation. Others will enter later, and a number will go to other churches. During the past two or three years the W. F. M. S. and the Ladies' Aid Society have held their meetings together. This has not proved a satisfactory arrangement, and a separation has just been effected, with an increase of interest to both societies. U.

Worcester. — On Saturday, Oct. 3, at 2 30 P. M., three funerals of devoted members of the Methodist Church were in progress. From Trinity, the remains of Mr. C. F. Green were carried forth; from Grace Church friends followed the body of Mrs. Lizzie C. Roath; and at Zion M. E. Church a large audience assembled to pay final tribute to the memory of Martin Smith, born in slavery, but, coming to the North years ago, for the last seventeen has been the faithful coachman of Jerome Marble. Thus of whatever color of skin, we judge the heart and honor all alike.

The meeting of the Social Union at the Thomas St. Swedish Church, on Monday evening, Oct. 12, was one of the most successful in the history of the organization. More than three hundred people sat down to the bountifully-supplied tables of the hosts, and then, on repairing to the audience-room, were entertained by a very interesting program by the members of the church. Aside from music by the choir, there were a solo by Miss Petersen, a violoncello selection by Victor Sorlin, son of our late esteemed pastor, Rev. D. S. Sorlin, and the rendering of a temperance reading by Amandus Hagberg. It would not do to make distinctions in remarking on these exercises, all were so well done. After remarks by local laymen, there fol-

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lowed the chief speech of the evening by Rev. Wm. Rice Newhall, of Wilbraham. It was a carefully-prepared discussion of the educational outlook, and merited and received the very closest attention of all to the end. We only regretted that the lateness of the hour compelled the Principal to omit some parts of the address. Worcester will be glad to hear him again.

The next day came the beginning of a conference of the Swedish Methodist ministers of New England and New York. It has been well attended. Indeed, it was said that there were thirty-five ministers of this denomination present at the Social Union. During the conference, which extended up to and including Friday, the cause of Methodism and the promotion of Christ's kingdom was pretty well considered. These people are workers from the word go. They are, in the main, young men, and they seem to be storehouses of vitality.

Membership. — Sunday, Oct. 4, Trinity received 12 persons into the church; Grace, 5; Coral St., 5; Laurel St., 5; Webster Square, 1.

Trinity. — Extensive preparations are making for a great fair to be held in Mechanics Hall the second week in December. Only those who have gone through such work, know the labor involved. On Sunday, Oct. 4, the pastor, Rev. R. F. Holway, received one person on probation, 12 into full membership, and baptized one. In the evening E. V. Zollars, LL. D., president and professor of ethics and Biblical literature in Hiram College, Ohio, occupied the pulpit.

Grace. — Here, too, a fair is in prospect, but not on so grand a scale as that of Trinity. It will be in Washington Hall the third week in November. Charles W. Delano has been elected superintendent of the Sunday-school for the ensuing year — a fitting recognition of his past services in the same position. Mrs. C. E. Squires will succeed the late Mrs. Roath as superintendent of the infant department. Last Thursday evening the Young Men's Bible class had a semi-annual supper and social in the vestry. It was one of the most enjoyable and profitable evenings of the year.

Laurel St. — A winter's sale is in prospect the first week in December. Mrs. Sarah E. Briggs is the president of the Ladies' Social Circle for the coming year.

Park Ave. — Last week this body was called to mourn the loss of a charter member in the person of Mrs. Ellen Kane Bond. Pastor Sanderson preached an appreciative sermon. Rev. W. J. Thompson recently addressed the joint gathering of the local Epworth League with that of Cherry Valley.

Coral St. — A treat is in store here, since on the 13th Rev. C. L. Goodell, of Boston, will deliver a lecture on "The Character of Heroes in Homespun." QUIS.

North District.

Flint St., Somerville. — Rev. R. L. Greene, D. D., has inaugurated in his church four o'clock vesper services, for the purpose of reaching people who do not attend the regular services of the church. The success is very gratifying. The house is crowded. The impressions made are serious and lasting. There is a chorus of about sixty voices and only the best hymns are sung. A cornet and a male quartet assist. Dr. Greene is speaking on the four best friends of mankind: Friend No. 1 (God's Book); No. 2 (God's Day); No. 3 (God's Institution, the Church); No. 4 (God in Christ, the Personal Saviour). The service reaches people not seen at any other time in any church.

Ashland. — One of the most interesting and impressive services held in this church was Sunday evening, Oct. 4, when the pastor, Rev. J. A. Day, installed the officers of the Epworth League. First came the Apostles' Creed, followed by the Gloria Patri; the ten Doctrines of Grace; anthem by choir; prayer by pastor; responsive Scriptural reading with singing; charge to officers; silent prayer; consecration prayer by pastor; consecration hymn by Mrs. and Miss Day. An address was given by Miss Effie M. Houghton, of the Epworth Settlement, Boston. Several hundred dollars are being expended on the parsonage, making it much more attractive and comfortable.

Hudson. — The Sunday morning service, Oct. 18, was devoted to a roll-call of the church. Notice had been sent to every member, including absentees, so far as they could be located. As a result, a large number of the membership at home and abroad responded to their names, and much interest was awakened. Several new members will be received as one result. Rev. David H. Ela, D. D., pastor.

East District.

Malden, Maplewood Church. — At the last communion 18 were received into the church, and 3 were baptized. Prof. O. L. Carter, of Boston, is giving immense satisfaction as director of the choir. Oct. 11 was Rally Sunday. The pastor, Rev. J. H. Cushing, gave an address on "The Tabernacle," illustrated with a model. The evening topic was, "Symbols, Transient; Truths, Eternal." A thorough canvass for the HERALD is going on.

Ipswich. — Rally Sunday was observed Sept. 27. Judge L. E. Hitchcock was present and spoke on Sunday-school work both morning and evening. Fully five hundred people assembled at the evening service. He addressed the Sunday-school, and held a union teachers' conference Sunday afternoon. This school has graded its classes and adopted a system of supplemental work. Kindergarten appliances have been put into the primary room. Mr. E. F. Morton is superintendent. The Ladies' Society gave a dinner, Oct. 8, to all the members of the parish who are seventy or more years of age. There are more than sixty of these; a goodly number are in the eighties, four have passed the ninetieth milestone. A good proportion of these are quite active. This church has in its membership the oldest living stage-coach driver of these parts, Mr. Geo. Hodgdon; also the oldest light-house keeper on this coast, Mr. Benjamin Ellsworth. Both have been stanch supporters of the Christian faith as held by the Methodist Episcopal Church since young manhood. Rev. G. F. Durgin is pastor. U.

W. F. M. S. — The quarterly meeting of the East District W. F. M. S. was held in the *Lafayette St. Church, Salem,* Wednesday, Sept. 23. The morning session was devoted to business and an address by Mrs. Scott on her experiences as a mission teacher in North China. In the afternoon Mrs. Hoskins gave an interesting account of the growth of Methodist missions in India. Dr. Hoskins also spoke briefly of his work in India. The meeting closed with a short service for children, which resulted in the formation of a mite-box circle among the children of the Lafayette St. Church.

M. R. STACKPOLE, Sec.

West District.

East Colrain. — A very pleasant reception was given on the evening of Sept. 23 to the pastor, Rev. W. T. Hale, and his bride. The evening passed very socially, appropriate music was given, and a cordial welcome on behalf of the society was read by Mrs. Parker Bell. Mr. Hale responded for himself and wife.

Hampden. — Extra meetings were held at Glendale on this charge with good results, Sept. 21-27. The following brethren assisted the pastor: Revs. W. R. Newhall, E. P. Herrick, E. C. Bridgham and G. W. Clarke, all of whom did excellent service in preaching stirring and instructive sermons. A number signified their desire to become Christians. The Ladies' Society of Hampden are preparing for their annual harvest fair, to take place the last of October. Rev. J. H. Bennett is pastor.

Holyoke, First Church. — There have been thirteen seekers at the altar the last month, and the outlook is good for a still greater work. The home camp-meeting began Sunday, Oct. 4, and will continue two weeks or more. The Highlands and South Hadley Falls churches have been invited to join in the meetings, the pastors to be present each evening to assist. Much earnest preparatory work has been done, five thousand fliers having been freely circulated in the shops and homes. The tireless pastor, Rev. N. B. Fisk, is inspiring the people with his own energy.

Springfield. — The fortnightly Preachers' Meeting was held at Trinity Church, Monday, Oct. 12. An interesting paper was presented by Rev. Porter M. Vinton upon "Some Glimpses of the Beginning of Christianity."

Grace Church. — A very interesting meeting was held here Sunday evening, Sept. 27, under the auspices of the Woman's Home Missionary Society. Mrs. B. S. Potter, national organizer of the Society, gave an able address. Leon H. Vincent is giving weekly, under the auspices of the League, one of his extremely entertaining and instructive lectures. The newly-elected officers of the Epworth League are: President, L. H. Hosley; vice-presidents, Mrs. J. E. Graves, Mrs. R. M. Cowles, Geo. H. Chamberlain, Miss Alice Johnson; secretary, Miss Fannie Ferry; treasurer, Davis C. Clark. The annual reports show a present membership of 80, all bills paid, and a balance of $12. The retiring president, R. M. Cowles, was presented an autograph quilt. Rev. E. P. Herrick is pastor.

St. Luke's. — The Epworth League has recently secured a fine large portrait of the late Rev. C. A. Merrill, so greatly missed by old and young in the church, and whose honored name the League bears — Merrill Chapter. Rev. W. G. Richardson, pastor.

Trinity. — At the morning service on the last Sunday in September, the pastor, Dr. Henry Tuckley, asked for $3,500, to be spent in repairing and improving the church. The request was met in a short time with a subscription of $3,800, with more contributions yet to come. The improvements contemplated are quite elaborate, consisting of paint on the outside woodwork, alterations in the choir and organ, new carpets, a new system of electric lighting, frescoing, and a metallic ceiling. The work will begin as soon as satisfactory contracts can be made, and while it is proceeding the congregation will worship in the large and recently renovated vestry. The following have been selected as committee to care for the improvements: B. D. Rising, D. P. Ludington, Dr. William Rice, L. C. Smith, R. R. Cleeland, O. L. Cowles, and Dr. Newton Morgan.

At the morning service of Oct. 11 Dr. Tuckley announced to the congregation the death of Dr. Merritt Hulburd, who was its pastor from 1873 to 1876. Many were the expressions of profound sorrow, and a committee was appointed, consisting of Dr. Tuckley, Dr. William Rice, Geo. L. Wright, and L. C. Smith, to prepare a letter of condolence to Mrs. Hulburd. From this beautiful and sympathetic letter, which appeared in full in the *Springfield Republican,* we can quote but a few lines: "His pastorate over Trinity Church was pre-eminently successful. His preaching drew large audiences, made many converts to our Master, greatly edified the church, comforted those in sorrow, quickened the aspirations of those who were striving after a higher life, and left a deep impression upon the community at large. He is still known in Springfield, and, in fact, throughout the Connecticut Valley, as one of the ablest ministers, and one of the most manly men, who ever labored in this part of New England."

Warren. — Sept. 27 was observed as Sunday-school Rally day. The committee on decoration had made the church bright with flowers and ferns, and a good congregation listened to a sermon on Sunday-school work by the pastor, Rev. A. R. Nichols. An unusually large number were present at the Sunday-school session, and the collection was large. In fact, this school is remarkable for its generous collections. W. S. Tisdale is the very efficient and popular superintendent. Oct. 4 was observed by the Epworth League as Rally day. The auxiliary of the W. F. M. S. and the Ladies' Aid Society are organized for active work, and there is good promise of a successful winter in all departments.

Westfield. — The attendance upon the exercises of Sunday-school Rally day, Sept. 27, and the interest manifested were very gratifying. At the Sunday-school session 474 were present — an increase of 49 over any previous record. A grand love-feast was held in the evening, 125 testimonies being given in less than an hour. A large congregation listened in the morning to a sermon appropriate to the beginning of the fall and winter work, the subject being, "Christian Culture." Rev. L. H. Dorchester is pastor.

Wilbraham. — The pastor and his wife, Rev. and Mrs. Fayette Nichols, gave an informal reception to their friends on Wednesday evening, Sept. 23. A goodly company was present, and a very enjoyable occasion it was for all. Mr. and Mrs. Nichols were assisted in receiving by Mr. and Mrs. Russell of the Academy.

Mrs. Atkins, widow of Rev. Daniel Atkins, is not now in her usual health; her many friends elsewhere will join her Wilbraham friends in hopes that she soon may be well again.

Mittineague. — The second quarterly conference was held Oct. 1, with Presiding Elder Thorndike in the chair. The pastor's report showed that six had been received by letter during the last quarter and two dismissed. The treasurer's report showed the finances to be in first-class condition; all bills were paid to date and nearly $50 remained in the treasury. Special revival services will be held, commencing Nov. 5, the Congregational Church uniting. Rev. J. A. Hainer has been engaged to take charge of these services. Rev. H. B. King is pastor.

State St., Springfield. — On Sunday, Oct. 4, 10 were baptized and 20 received into full connection, and 3 united by letter. Large congregations attend the Sunday evening service, and the after-meetings are full of spiritual interest. Rev. T. Corwin Watkins, D. D., pastor.

Belchertown. — Quite extensive repairs will begin at once on the church here. The roof is to be replaced, and the old choir gallery will be closed. A new chandelier to replace the one which was broken by falling, a few weeks ago, is to be purchased and put up. Rev. G. W. Locke is pastor.

Chicopee Falls. — The officers of Tirrell Chapter of the Epworth League have recently been publicly installed, the service being conducted by the pastor of the church. The exercises consisted of an address, the giving of the emblems and badges, and the final prayer of consecration. To the president was given a gavel, to the first vice-president a Bible, to the second a cross, to the third one of the books of the reading course, and the fourth received as the emblem of his labor a hearty handshake. The officers installed were: President, Miss Flora Belle Townsend; vice-presidents, Charles Carpenter, Mrs. William Ordway, Miss Cora Loomis, Mrs. Eugene Hutchins; secretary, Perry Howe; treasurer, Albert Harrison. Rev. W. C. Townsend has returned from Clifton Springs improved in health, and occupied his pulpit, Oct. 11.

West Brookfield. — On Sunday evening, Oct. 18, a very interesting harvest concert was held. More than enough money has been subscribed to pay for painting the church building, and soon it will present a more attractive appearance. Mr. Knowlton, the secretary of the board of trustees, has this matter in charge. The Epworth League is not only a great financial aid to this church, but it also heartily cooperates with the pastor in spiritual work. Rev. A. B. Gifford expresses heartily his appreciation of the assistance rendered to him and to the church by Rev. William P. Blackmer, who resides in the town. R.

Young Mothers

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

Church Register.

HERALD CALENDAR.

Norwich Dis. Ep. League Annual Convention at Stafford Springs, Ct.,	Oct. 27
New Bedford Dis. Ep. League Annual Convention at Plymouth,	Oct. 27
Buckspport District Western Min. Assc. at Franklin,	Oct. 26-28
Portland Dis. Ep. League Annual Convention at Chestnut St., Portland,	Oct. 29

TO THE PASTORS OF NORWICH DISTRICT. — We expect to spend a few weeks on your district in the interest of the Freedmen's Aid and Southern Education Society. While thus employed, if we can be of any service to you in protracted meetings, we shall be pleased to aid you. Write me at Cottage City, Mass.

GEORGE M. HAMLEN.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

RETURNS THANKS. — I desire through ZION'S HERALD to return thanks to the First General District Epworth League for the beautiful floral messenger sent to me at Clifton Springs, bearing sympathy and Christian love. As I viewed those lovely roses, my heart thrilled with gratitude inexpressible. I praise God for Christian fellowship. May God bless and give wisdom to the cabinet, and baptise the Epworth League with the Holy Spirit, and make it a potent factor in bringing this world to Christ!

By the blessing of God and the faithful treatment at the Sanitarium I am recovering from my recent illness, and expect to resume my work the first of November.

I. F. CHASE.

Clifton Springs, N. Y.

MAINE CONFERENCE ITINERANTS' INSTITUTE will be held at South Portland, Nov. 30-Dec. 3. Brethren expecting to be present and desiring entertainment must write at once to the pastor, Rev. Wm. Wood, and state whether they will be at all the sessions or what part of them. All communications must be sent not later than Nov. 15.

E. O. THAYER, President.

NOTICE. — The New Bedford District Epworth League Convention has been postponed to Oct. 30. It meets at Plymouth. B. F. SIMON, President.

Marriages.

MOSHER — POTTLE — In Whitefield, Me., Oct. 7, by Rev. C. W. Lowell, Franklin B. Mosher and Helen A. Pottle, both of Malden, Mass.

ADAMS — DOANE — In Drownville, R. I., Sept. 23, by Rev. E. G. Babcock, Clifford J. Adams, of Attleboro, Mass., and Lottie F. Doane, of Drownville.

KIDDER — KIMBALL — In Newbury, Vt., Oct. 3, by Rev. A. W. Ford, Burt W. Kidder, of Bradford, and Annie B. Kimball, of Newbury.

SIMPSON — LOKER — In Cochituate, Oct. 14, by Rev. J. Peterson, Harry L. Simpson, of Saxonville, and Ethel G. Loker, of Cochituate.

Money Letters from Oct. 5 to 12.

O A Brown, Mrs S C Babcock, J H Brown, F L Brooks, W B Blanchard, P B Bragdon, P Bresee, Wm Butler, L W Bowers, M Bamford, L Bartlett. Mrs A Comstock, W L Cooke, B Cederberg, C B Clough, J T Crosby. Capt John Dennett, Mrs M A Dobbs, A W Davis, Mrs B Daley, Mrs H F Davis, F L Decker, G F Durgin, S Dilworth. Mrs L Flanders, Mrs C B Fuller, L S Forbes, Mrs B C Farnham, Miss H N Frye. G B Gilchrist, E T Garland, Grumianx Sub Agency, E W Goodier. Jos Hollingshead, M S Howes, C I Hood & Co. Mrs E Kendall, G W King, Mrs A C Knight. I M Ladd, J W Lane. S M Mayhew, H C McDuffee, J Montgomery, J J Munro. A P Norton, J W Newcomb. C Perinton, B B Phillips. Geo Ranney, W D Richardson. F L Streeter, F M Stodder, H P Stocker, Miss M J Stowell, G W Simonson, F P Shepardson. H H Shepard, G M Sutherland, F B Soffold. E A Tucker, W O Turner. C C Wilbur, M B Wilson, F W Walker, Warren Pub Library, Jas P Wright. Mrs. A E Young.

Also from Oct. 12 to 19.

C L Adams. Miss A P Babb, G B Barrows, A G Bucklin, D L Brown, C W Blake, A G Boyden. H A Chapin, O H Call, James Colman, S J Carroll, D W Couch, Mrs R B Cole. Mrs L D Dority, G F Durgin, T C Denman, E P Dutton & Co, T M Dillon. G W Elmer. G H Flinn, H H French. J W Goodwin, E A Gliddon, D H Gerrish, Isaac Griffin, Edwin Genge, J P Goucher, C W Gallagher, Mrs B P Gilman. S A Hall, Mrs A G Hastings, E P Herrick, Mrs E B Herbert, Mrs M W Hazard, E L Kenyon. G D Lindsay, F M Larkin, Zibe Loveland. C E Merritt, C W McPherson, C D Martin, J H McDonald, J H Mansfield, D W McWilliams. Publisher Col Agency, H E Partridge. Mrs L Richardson, Mrs M B Rankin, W G Richardson, J O Rutter, C O Richardson, I S Smyth, W C Sawyer, Mrs O B Smith, F G Schneck, George Skene, E S Stackpole, R B Stover. E O Thayer, E D Tuell, J Timmerman, Miss L A Thwing, Miss A L Vinal, Samuel Vose. Mrs C G Wing, E H Wright, Mrs M E Wilkinson, Mrs A C Worth, C E Walters, Mrs C E Wesson, J P Wragg.

NORTH DISTRICT PREACHERS' MEETING at Leominster, Oct. 26.

PROGRAM.

9.30 a. m., Devotions led by H. H. Paine. Why Ministers should Read Browning, James Mudge; Conversation with a Seventh Day Adventist, N. T. Whitaker; Revivals: How to Promote Them, G. F. Eaton, F. K. Stratton, D. H. Ela. 12.15 p. m., dinner. 1.15, Devotions led by A. Woods; What I am Doing for the Children, B. F. Kingsley; Basal Thoughts on Higher Criticism, A. P. Sharp; Sunday Evening Service, G. S. Butters, G. Crosby, J. F. Allen; General Questions — What have you Found Especially Helpful in Church Work? What Book are you Reading?

The church at Leominster desires to see the preachers' wives, and will gladly provide for them.

G. E. SANDERSON, H. H. PAINE, A. WOODS, } Ex. Com.

W. F. M. S. — The auxiliaries of the W. F. M. S. of Framingham District will hold a district convention at Holliston, Thursday, Oct. 29. Miss Atkinson of Japan and Mrs. D. Richards are expected to be present. The sessions for the entire day will be of special interest. Electrics leave South Framingham every half hour. Basket lunch. Mrs. M. E. WRIGHT, Dist. Sec.

AN IMPORTANT CHANGE. — By reason of ill health, W. S. Foster, treasurer of the Conference Board of Stewards, N. E. Southern Conference, has been forced to resign his position, and Rev. E. W. Goodier, of Portland, Conn., has been chosen to fill the vacancy. All churches in N. E. Southern Conference should therefore remit their Conference claimants' contributions, and all claimants of said Conference direct all correspondence, to Rev. E. W. Goodier, Portland, Conn.

W. F. M. S. — The Malden District Association meeting will be held in the M. E. Church, Stoneham, Oct. 28. A large attendance is cordially urged. A good program has been prepared. Written reports from each auxiliary will be called for during the morning session. Basket lunch at noon.

Mrs. C. P. L. WALKER, Dist. Sec.

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Our Book Table.

With Open Face; or, Jesus Mirrored in Matthew, Mark and Luke. By Alexander Balmain Bruce, D. D. New York: Charles Scribner's Sons. Price, $1.50.

On all evangelical themes Dr. Bruce writes strongly and freshly. He always works through the shell and contrives to get at the meat of the Gospel. While engaged in severer studies intended to aid professional students of the Bible, he saw some phases of the Master's life in a fresh light, and has set them forth in this suggestive little book. For instance, Matthew gives a prophetic picture of the great life, Mark a realistic, and Luke an idealistic one. "The Mission of the Publicans," "The Escapes of Jesus," "The Worth of Man," and "The Moral Ideal," are among the titles to other chapters. "The Christian Primer" at the close is a simplification of Bible truth, adapting it to the minds of children and those of a childlike temper. Those who have found delight and instruction in the author's other books, will not fail to read this with zest.

Modern Missions: Their Evidential Value. (Cole Lectures for 1895.) By Charles B. Galloway, D. D., LL. D. Nashville: Barbee & Smith. Price, $1.

The volume contains a course of six lectures on the Cole foundation. After opening the question, the author dwells on "Christianity and Other Religions;" "Portable Evidence from Many Lands;" "Fruits from Many Fields;" "The Message of Missions to the Church;" and "Lessons from some Master Missionaries." The author travels outside the course usually followed on this subject and furnishes a volume at once original and suggestive. Preachers, students, and thoughtful laymen will read the book with interest and profit. It goes over the most modern battlefield of the church, and shows under what disadvantages the battle was fought and the magnificent trophies won in the engagement.

The World Beautiful. Second Series. By Lilian Whiting. Boston: Roberts Brothers. Price, $1.

A charming volume of brief papers, having relations to religious, ethical and esthetic subjects. The main topics of the book are: "The World Beautiful," "Our Best Society," "Eternal Beauty," "Vibrations," and "The Unseen World." The style is at once graceful and lively. Every touch is fresh. Stress is laid upon inward and spiritual affinities and upon the life of the soul. The real world is beyond us; we are groping for it in our comparatively dim environment. But though dark, this world is not all dark; the streaks of brightness in the clouds light us on to the real city of God. The incident of death opens to us the unseen and the real. There is just enough of mysticism to lend to the book a charm and to inspire in the reader a desire to know more.

Songs of Pilgrimage. A Hymnal for the Church of Christ. By H. L. Hastings. Boston: Scriptural Tract Depository. Price, $1.25.

Another hymn-book? Yes, a good plump one, with more than 500 pages, and 1,533 hymns set to music. The excellence of the volume may be seen from the commendation of such a singer and critic as Ira D. Sankey. The object of the compiler has been fourfold — to collect the standard hymns from ancient and modern hymnology; to gather from other sources hymns and tunes of standard authors which had fallen into disuse; to add choice selections from recent sources; and to include a number of original hymns. The collection presents a large number from Watts, an equally large number from Charles Wesley, and a number from John Wesley. More than twice as many as by Watts and the Wesleys are by Horace L. Hastings, the compiler. The feature of the book may be regarded as this large collection of original hymns. They are strong, and filled with Christian sentiment, being on some Scriptural expression.

A Greek-English Lexicon to the New Testament. Revised and Enlarged by Thomas Sheldon Green, M. A. With a Preface by H. L. Hastings and a Supplement by J. H. Thayer, D. D. Boston: H. L. Hastings.

This is a new edition of a convenient pocket lexicon in an enlarged type. The work is thoroughly done and the form convenient. Many of the ideas brought out in the Gospel were new to the Greek world, and had to be expressed either by new words or by old words with new meanings. The latter was the usual course, and hence one needs a special lexicon for the New Testament. Greenfield's was issued long ago, and this is an improved Greenfield. It is at once accurate and portable.

William Henry Seward. By Thornton Kirkland Lothrop. Houghton, Mifflin & Company: Boston. Price, $1.25.

This latest instalment of the "American Statesmen" series furnishes an accurate, brief, yet vivid outline of the public life of New York's great statesman. The author retraces the steps by which young Seward rose. He had a good start in the accumulations made by his father, but his own genius came in later struggles to rise in the new sphere of politics. As he came up in view of the people of the great State and finally of the whole country, his superior qualities as a statesman became recognized by the party to which he belonged. The East expected to place him in the Presidential chair; but the West won the place for Lincoln. Though more learned and elegant, Seward was never equal to Lincoln in political insight and forecast, or in tact in handling his political forces. The volume compares favorably with others in the series. Seward was long a commanding figure in our politics, and can never fail to be recognized in the group of our great statesmen.

Illustrative Notes: A Guide to the Study of the International Sunday School Lessons for 1897. By J. L. Hurlbut and R. R. Doherty. New York: Eaton & Mains.

The International lesson system has proved the occasion for the preparation of much expository material for the study of the Bible. Each denomination has tried its hand and with good results. The volume issued by the Book Concern has usually been unsurpassed. The current work possesses the usual excellence of the series. The comments are both original and selected. The book contains methods of teaching, illustrative stories, practical applications, notes on Eastern life, library references, maps, tables, pictures and diagrams. Here is the book for you to use in studying the lessons of the year. The volume is *multum in parvo* — a winnowed commentary, containing the best of the best. Buy it in good time, and study it continuously through the year.

The People's Commentary on the Acts. By Edwin W. Rice, D. D. Philadelphia: American S. S. Union.

This is designed especially for private study and use in the Sunday-school. The author gives the text of the Common Version of 1611 and the Revised Version of 1881 (with the American readings and renderings), with critical and explanatory notes and illustrations from the life and history of the East. Maps and engravings bring some of the leading facts to the eye. The author gives the results of critical study without the details of the process. The volume is well adapted to the use of the plain and thoughtful reader, as it opens to him the Oriental world and enables him to grasp the meaning of the sacred text. The maps are based on facts and differ not a little from those of Conybeare and Howson and Lewin.

The Elementary Study of English: Hints to Teachers. By William J. Rolfe, Litt. D. New York: Harper & Brothers. Price, 50 cents.

This little volume is designed to supplement the various other books Dr. Rolfe has prepared on the study of English, as the "Tales of Chivalry" and "Tales from English History." He opens with "The Grammar School Course in English," and follows with "Hints for Teachers on the English Classics for School Reading," "Hints on Teaching History," and "The English Language." With this little volume of suggestions in hand, the teacher will find great aid in the use of the manuals sent out by Dr. Rolfe.

Littell's Living Age. Sixth Series. Vol. XI. July, August, September, 1896. Boston: The Living Age Company. Price, $4.

The *Living Age* is a continuous repository of the best selections from the English periodical press, in fiction, history, biography, poetry, and science. It is a panorama of the English periodical world. The *Living Age* always remains as fresh as the literary thought and expression of the hour. The present volume compares favorably with those which have preceded it. It opens with an elaborate article on Leigh Hunt, taken from *Temple Bar*. The editor in other articles follows faithfully the trend of the world's thought and activities.

Present Problems: 1. "Wages ex. 16 to 1," by John De Witt Warner; 2. "A Horrible Crime — the Demonetization of Iron 2,000 Years Ago," by Alexander P. Hull, of Atlanta, Georgia; 3. "16 to 1 in Egypt," by Whidden Graham. New York: Present Problem Publication Co., 67 Park Place.

These are campaign leaflets, showing the folly of the silver craze in the light of ancient instances. The disuse of cheap moneys — iron, copper, tin, and the like — has been a crime. When the Pilgrim abandoned the use of wampum, he committed a crime against the Indian, for he destroyed the value of the Indian's money. The points in the tracts are well taken.

CRIMES AND CRIMINALS. — The Massachusetts Prison Association has published a pamphlet bearing this title, for distribution to persons interested in questions pertaining to crime. It contains several original articles by such men as Z. R. Brockway, Gen. Brinkerhoff, H. H. Hart of Minnesota, Chaplain Barnes, Warren F. Spalding, and others, together with much information in regard to crime and modern methods of dealing with it. It has been sent to all Massachusetts clergymen, and will be mailed free to anybody in Massachusetts, upon application to the Association, 15 Pemberton Square, Boston.

Magazines.

— The *Bibliotheca Sacra* for October is a strong as well as timely number of this great quarterly. The most commanding article is the leader by Dr. B. W. Warfield on "The Archæology of the Mode of Baptism." It is a specimen of scholarly and careful investigation. The author evidently intends to make a full investigation on the first millennial period in the church's history. He will probably find that no particular mode was enjoined, and that the diversity of practice in Christendom is a legitimate outcome from this liberty. There are other excellent articles: "The Great Pentateuchal Difficulty Met," by Henry Hayman; "Schleiermacher and Christian Consciousness," by E. S. Carr; and "The Final Chapters of Deuteronomy," by W. S. Watson. The number contains three strong articles on phases of the currency: W. H. C. Wright deals with the general subject of "Silver Money;" Dr. Holbrook considers "What Government Cannot Do" in regard to money; and Prof. Bemis deals at large with the question of the "Free Coinage of Silver." The three articles make a valuable contribution to the discussions of the hour in the country. The whole number, in its freshness, breadth, vigor and thoroughness, recalls to us the *Bibliotheca* of olden Andover days. It serves as an intellectual tonic. (Bibliotheca Sacra Company: Oberlin, Ohio.)

— The *Chautauquan* for October opens with "A Group of Eminent French Women," by Eugene L. Didier, containing descriptions of the eminent court women prior to the Revolution, and striking portraits. The frontispiece is a capital likeness of President Faure of France. Prof. C. M. Andrews contributes an excellent article on "The French Republic." J. B. Perkins furnishes a graphic sketch of "Cardinal Richelieu." Prof. C. F. A. Currier considers "The Geographical Position of France." The department of "General Reading" contains President Eliot's address on "America's Contributions to Civilization;" Baskerville's sketch of Joel Chandler Harris; General Weaver on "Free Coinage of Silver;" and Prof. Sumner on "The Single Gold Standard." (Chautauquan: Bible House, New York.)

— *Harper's* for October opens with "The Blue Quail of the Cactus," by Frederic Remington, with illustrations by the author. In this number a new novel by the late George du Maurier, the author of "Trilby," entitled "The Martian," is begun. A portrait of the author, with worn and nervous appearance, is given as a frontispiece. Octave Thanet contributes "The Hypnotist." Nora Perry is content to speak in the language of poetry in "Mistress Alice." S. H. Scudder has a fine bit of natural history in "Some American Crickets." Ruth McEnery Stuart describes "The Unlived Life of Little Mary Ellen." Z. D. Underhill shows "The Pity of It." Brander Matthews gives one of his curious stories, "The Vigil of McDowell Sutro." The brief story abounds in this number — "Faith and Faithfulness," by Mrs Sangster; "A Black Settlement," by Martha McCulloch Williams; and "At the Hotel Grande, St. Louis," by Georgiana Peel. The most elaborate and highly illustrated article is the one on "Electricity," in the "Great American Industries Series." (Harper & Brothers: New York.)

— The *North American Review* for October makes good use of the symposium, on current questions. Speaker Reed leads in a very sensible and strong article on "The Safe Pathway of Experience" in the conduct of national affairs. Bishop S. M. Merrill follows in one of his clear and strong articles on "Our Electoral System." He considers the question of direct election of senators and President. It is the most thoughtful article we have seen on the subject. "The Best Currency" is by A. W. Tourgée. The U. S. Consul-General to China reveals "A Hindrance to our Foreign Trade," in the frequent change of our consuls. "If Silver Wins," a "Shrinkage of Wages" will follow, contends Louis Windmüller; and "Constitutional Changes" will be inevitable, adds Judge Clark. "Our Neglected Shipping" has a word; also "Purpose in Art," "The Supreme Court," and "An Electric Farm." The Secretary of the Navy and Andrew Carnegie give their reasons "Why American Industry Languishes." (North American Review: 3 East 14th St., New York.)

— The October number of *Donahoe's Magazine* contains articles of current interest, historic sketches, short stories, and poems. A study of the life and works of Cardinal Taschereau, "The Basis of Our Literature," "Ireland in the Forties," "In the Field of Eloquence," "The Early French Missions in Nova Scotia," are a few of the topics treated in this issue of this leading Catholic magazine. (Donahoe Magazine Company: 611 Washington Street, Boston.)

— *St. Nicholas* for October brims over with good things. The frontispiece is a drawing by George Wharton Edwards illustrating a poem "Katrinka," by Mrs. Mary Mapes Dodge. Two of the serials, "The Swordmaker's Son," and "Sindbad, Smith & Co.," are brought to a conclusion. "George O'Green and Robin Hood," "A Vegetable Ogre," "The Fire on the Water," "Historic Military Powder Horns," "The Horses of the Castle," are some of the titles this month. A prize puzzle takes the form of "Fifty Charades," by Carolyn Wells, and the crisp new bills offered as prizes will stimulate the boys and girls to make their best efforts. (Century Company: New York.)

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Obituaries.

George.—Rev. Nathan Dow George, D. D., was born in Hampton Falls, N. H., June 24, 1808, and died in the triumphs of faith, in Oakdale, Mass., Sept. 22, 1896.

His father, a seafaring man, died when the little son was only seven years of age. Being left in quite reduced circumstances, the mother could afford her boy only the most limited opportunities for education. By inherent resolution, however, patient study, and indomitable perseverance and application under difficulties, he in due time acquired a high degree of intellectual culture and very considerable stores of knowledge. As a boy and youth he was active, alert, intelligent, eager and quick to learn, trustworthy and kind-hearted in every way possible for a lad of his age, assisting his mother in her struggle to procure a livelihood. Between the ages of seven and nine he was often the subject of powerful convictions of sin. The Calvinistic Baptists occasionally held meetings in private dwellings in the neighborhood, which he, in company with his mother, was accustomed to attend. He always listened to the preaching on such occasions with fixed attention. Even at that early age he was much perplexed with the doctrines of foreordination and unconditional election that constituted so prominent a feature of the so-called orthodox pulpit teaching of that day. In this case, as in so many others, the mother's influence was most salutary. Beautifully exemplifying in her own life the religion she professed, she early taught her son to pray, and on Sabbath days required him regularly to memorize long passages of Scripture, many of which he could readily quote even to his dying day. Dr. George never tired of acknowledging his indebtedness, on many accounts, to this devout and godly mother.

Reacting, as already intimated, against the manifestly fatalistic tendencies of High Calvinism, and early becoming associated with certain pronounced and loquacious followers of Hosea Ballou, Mr. George for a season became strongly tinctured with, and quite an ardent advocate of, the doctrines of Universalism. Later, removing to Great Falls, N. H., he there not only met the lady who was to share his destiny, but, for the first time, was introduced to those then somewhat strange, erratic "people called Methodists," in those days esteemed as little better than ignorant enthusiasts or wild fanatics. Under a sermon, however, preached by Rev. A. D. Sargeant, then stationed at Great Falls, a strong desire was awakened in Mr. George to henceforth lead a better life. In consequence he now became a stated attendant upon Methodist preaching, Rev. B. K. Hoyt, his pastor, aiding him greatly in unraveling the sophistries of Universalism, and helping him to understand that, as Patrick Henry is reported to have said, "Methodist doctrines make preaching sensible." A revival in the Methodist Church soon followed, and under a sermon by Rev. John F. Adams, after a hard struggle, Mr. George was soundly converted. He soon joined the Methodist Church on probation, and became a Sunday-school teacher. His pastor now was Rev. George Storrs, who subsequently became so prominent as a leader among the Adventists. Mr. George always gratefully acknowledged his personal indebtedness to Mr. Storrs, maintaining that he was one of the most eloquent and powerful preachers of that day. Received into full connection, Mr. George was at once appointed class-leader. In 1831 the thought all unbidden came to him, "I must preach the Gospel." A little later he was duly licensed and held many meetings in neighboring school-houses.

His labors as a local preacher being duly owned of the Lord, he joined the Maine Conference (then undivided) in August, 1836, Bishop Hedding presiding, by whom he was at the same time ordained deacon. He was ordained elder, June 28, 1839, and received into full Conference connection and stationed at Saccarappa. Besides filling most acceptably several of the prominent appointments in the East Maine Conference, he was twice appointed presiding elder there — in 1845 of the Gardiner District, and in 1849 of the Bangor District. In 1854, wholly without solicitation on his part, he was transferred to the New England Conference and stationed at Lynn, Union St. In this Conference he was stationed nine times, each being an important and laborious field which he never failed successfully to occupy. In 1874 he took the superannuated relation, retiring to his pleasant home in Oakdale, where, amid most congenial as well as delightful surroundings, he spent in loving quiet the hallowed evening of his days.

Dr. George, as is well known, has been quite an author. In 1846 he published "George on Universalism." In 1856 he gave to the church that masterly work, "Universalism Not of the Bible;" and this was followed in 1870 by "Annihilationism Not of the Bible."

The degree of D. D. was conferred upon him by the Baker University, Kansas.

Dr. George has ever, and from the first, been a stanch as well as an eloquent advocate of all humanitarian enterprises. He was one of the earliest and most zealous advocates of temperance, as also of the antislavery cause; nor has the cause of education ever had a more sincere or earnest friend than he.

Socially, Dr. George was one of the most genial, gentle, sunny, imperturbable and lovable of men, ever having a kind word and a pleasant greeting for all. There was about him a fine vein of humor, irrepressible, rippling from his lips to the last.

Intellectually, Dr. George was always sensible, thoughtful, contemplative, candid. If not as imaginative or emotional or demonstrative as some, he was uniformly level-headed, and largely endowed with that practical wisdom often designated "sanctified common sense."

As a preacher Dr. George was logical, instructive, earnest, convincing, setting forth the cardinal truths of the Gospel with clearness, cogency and force. He became the master of a fine English style. His delivery was charmingly colloquial. Conservative by nature, he found little occasion with the lapse of years ever to move away from any of the doctrinal positions assumed in earlier life. But there was nothing unpleasantly dogmatic about him and as little disposition offensively to criticise those who might differ from him in sentiment. A few evenings before his departure he said to the writer — and this, by the way, may perhaps have been his very last word of religious testimony — "I am aware that the time of my departure is at hand. I have been a thinker. I have been a fighter. But I have always fought the devil. I have ever been on terms of sweetest fellowship with my brethren in the ministry."

Religiously, Dr. George was devout without being pietistic or even ardent. His temperament was characteristically calm and cool; nevertheless, though in no sense a mystic, he may be said to have been the embodiment of a serene, unfaltering, untroubled trust in God. His was that uncomplaining temper, that contented mind, truly "a continual feast." His loyalty to Christ, to His cause, His truth, His people, was literally invincible. To a childlike simplicity of character he united the firmness and resolution of a hero. He was a man of the purest impulses. Seldom, if ever, was he known to impugn another's motives. He would seem to have been quite incapable of casting aspersions on the character of others. A singularly symmetrical, all-round character, as well as a blameless life, indeed was that of our venerable, lamented Dr. Nathan D. George.

Five children and six grandchildren survive him.

R. H. HOWARD.

Adams.—Rev. Osman Wesley Adams was born in Chelmsford, Mass., in 1822, and passed to the inheritance among the saints in light, July 13, 1896, at Barre, Mass.

Mr. Adams was descended from a good old New England family. His early years were spent on a farm, where he developed that robust and vigorous constitution that enabled him to render so many years of effective service in the cause of the Master.

He was converted before reaching manhood. He used to say he was "born in the fire;" and the strength and intenseness of his religious convictions, deepening and broadening through more than fifty years, gave proof that he was thoroughly rooted and grounded in the faith of the Gospel from his conversion. His zeal for souls was manifest very soon after he became a Christian. He was early licensed as an exhorter and a few years later as a local preacher. When about twenty, following in the footsteps of his Master, he chose the carpenter's trade, intending to make that his life work.

April 12, 1846, he was married to Lucy Abbott, of Hinsdale, by Rev. Wm. F. Hurd, of the Troy Conference. The nine years following found him "diligent in business (that of a mechanic), fervent in spirit, serving the Lord." It was during these years that the conviction came to him that he must preach the Gospel. His lack of early advantages, his business prospects, his growing family, were all pleaded as excuses; but his love for souls, his zeal and skill in reaching them and bringing them to Christ, were making it plain to his pastor and others that the Lord was calling him to the work of the ministry. Accordingly, after a somewhat long and severe struggle, he yielded to the call, and in the spring of 1855 accepted work under the presiding elder in the Troy Conference, and was stationed at Petersburg, where he was signally successful. In the spring of '56 he was sent to Stamford in the same Conference, where again the Lord blessed him in the conversion of souls.

In the winter of '57 he met the presiding elder of the New Haven District, New York East Conference, Rev. A. Nash, at one of his quarterly meetings, who offered him work on his district. In April, '57, he was employed by Mr. Nash on the Pleasant Valley circuit in Connecticut. For a long while there had been no general religious interest in that section. Indifference and godlessness prevailed. There were some five or six preaching places. During the spring and summer Mr. Adams visited and held meetings abundantly. A religious interest in the community was at length awakened, and in the fall of '57 a most gracious revival began and continued until some two hundred persons had professed conversion. A very large percentage of these were, after probation, gathered into the church. One of them became a preacher of the Gospel and is now an honored member of the N. Y. East Conference. Others became exhorters, local preachers, class leaders, and one at least a very prominent business man. In '58 he was returned to this circuit. The religious interest was maintained. A camp-meeting was held this year on the circuit when a number from several preaching places were converted and charges adjoining the circuit were greatly blessed. In April, '59, he was sent to West Suffield, where quite a number of souls were converted.

In the spring of '60 he was employed by the presiding elder of the Springfield District in the New England Conference at Agawam. He joined this Conference in 1861, and continued a member until his death. His appointments were as follows: 1860, '61, Agawam; '62, '63, South Deerfield; '64, 65, Bernardston and Gill; '66, '67, Pelham; '68, 69, North Prescott; '70, '71, Chicopee Falls; '72, '73, Palmer; '74, Hubbardston; '75, '76, Monson; '77, '78, Oxford; '79, Shrewsbury; '80, '81, Franklin; '82, '83, South Walpole; '84, '85, Weston; '86, '87, Charlton City; '89, '90, Townsend; '91, Princeton; '92-'94, Barre; '95, superannuated. In many of these charges Mr. Adams was eminently successful. In Pelham he witnessed perhaps the most remarkable revivals of his ministry, when for weeks the entire town and country surrounding were moved by the mighty power of God. While holding meetings in North Prescott he fell one evening and received an injury, the development of which seriously interfered with his subsequent work.

Mr. Adams belonged to the old school of Methodist preachers. He was a thorough believer in the Gospel, and in its adaptation to the needs of a sinful race. He preached Christ as the one, and only, and all-sufficient Saviour of men. He was possessed of many qualities that made him an efficient minister and dear to his brethren. Warm-hearted, whole-souled and generous by nature, these excellences were enhanced by the grace of God which made him what he was. His kindliness of spirit and genial manner won him the esteem and affection of many who became his fast friends. His honest, ringing, soulful shout of praise and triumph has raised the spiritual temperature of many a religious meeting, and given encouragement and inspiration to his brethren as they have proclaimed the glorious Gospel. His very presence in a gathering of the Lord's children was always a glorious uplift to them.

His memory is with us; his record is on high. For nine months prior to his departure he was confined to his room, having the affectionate care of his wife and daughter, and the generous sympathy of the community. Though wasted by disease and at times suffering much, his end was peace.

The funeral services were held in the Methodist Episcopal Church in Barre. Rev. C. R. Sherman, his pastor, had charge of the services. Dr. R. H. Howard, of Oakdale, made an impressive address. He was followed by Rev. Lemuel Richardson, a son in the gospel, and by Rev. W. P. Estes, an old friend (the two latter members of the New York East Conference), Rev. J. H. Mansfield, of Athol, and the resident ministers (Congregational and Unitarian) of the town. The interment was in Springfield.

Mr. Adams leaves a wife and daughter living in Barre, and a married daughter in Springfield.

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Edith R. Boyden.

Oft as I watch, through the silent night,
A dear one fading away,
I think 'tis but a fragile link
Between this world and heaven;
And as the first faint sunrise-rays
Betoken the day begun,
Methinks I hear a loving voice say,
"Oh, weary one, come home!"

Out of this world of sin and strife
Beyond all earthly care
Into a blessed eternal life,
With no more pain to bear;
Where we see our Saviour face to face,
And greet our loved ones gone before,
Oh, when He asks in our hearts a place,
Shall we stubbornly close the door?

And never join the heavenly throng
Which shall walk the streets of gold,
And sing the everlasting song
Whose glories never grow old?
Oh, can we put from us such bliss
And feel we have done the right,
And say, "O heart, you will nothing miss?"
Nay, we will let in the light.

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Review of the Week.

Tuesday, October 13.

— Great damage by the storm on Long Island and Jersey coasts.

— French warships start to punish the Riff pirates of Morocco.

— More than 30,000 people homeless by the fire in Guayaquil, Ecuador.

— Mr. Macmonnies' statue of a bacchante, offered to the Public Library of this city, rejected as "unsuitable."

— A fire in Great Barrington destroys $200,000 worth of property.

— Thousands rendered homeless and destitute by floods in Siberia.

— Sudden death in this city of Albert S. Noyes, a member of the Metropolitan Sewer Commission.

Wednesday, October 14.

— Mr. and Mrs. Castle, of San Francisco, held in London in $200,000 to answer the charge of shoplifting on a large scale.

— Three woman lawyers in New York appointed receivers — the first instance of the sort in the State.

— Sir William V. Harcourt declines the leadership of the Liberal party, and announces his intention to retire from Parliament.

— The price of bar silver drops to 64½ cents an ounce, the lowest reached in three years.

— New Jersey coast line greatly changed by the late storm.

— The Waltham Watch Works running on full time.

— A report that the U. S. S. "Bancroft" is ordered to force the passage of the Dardanelles.

— Canada adopts our Thanksgiving Day.

Thursday, October 15.

— The fourteenth annual conference of the friends of the Indian begins at Lake Mohonk.

— A bandit robs the Union Pacific mail, near Ogden, Utah, of the registered pouches.

— Death of Hon. T. W. Ferry, for twelve years U. S. Senator from Michigan.

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— Three desperadoes loot a bank in Meeker, Col., but are shot down by citizens.

Friday, October 16.

— Wheat going higher.

— Patrick J. Tynan, the alleged dynamiter, whose extradition to England was refused by France, released from prison.

— The U. S. S. "Bancroft" reaches Smyrna.

— A Treasury deficit of $5,739,873 for the first half of October; and for the fiscal year to date of $30,394,009.

— President Faure to pardon over four hundred prisoners in commemoration of the Czar's visit.

— The Philippine Islanders defeat 400 Spanish troops.

Saturday, October 17.

— The semi-centenary of the discovery of the anæsthetic property of ether commemorated in the Massachusetts General Hospital in this city.

— War on the Highbinders in San Francisco; China's consul there backed by his Government.

— "Spot" wheat reaches 81 cents.

— Families of naturalized Armenians to be allowed to leave Turkey and come to this country.

— Three firemen killed and a dozen injured in Montreal by the burning of the chemical warehouse of Gilmour Bros.

— Receivers appointed for the Bay State Gas Company of Wilmington, Del., and this city, on complaint of a stockholder.

Monday, October 19.

— The steamer "Lucania," which arrived at New York on Friday, brought over $1,000,000 in gold.

— December wheat, 81¾ cents; May wheat advances to 84⅞ cents; corn reaches 33⅜ cents.

— The mining town of Altata on the Gulf of California wiped out by a cloud-burst and tidal-wave.

THE CHURCH PAPER.

IN a rare education anniversary, held during the session of Minnesota Conference, last week, we heard four as fine speeches as ever graced a Conference festival of the kind. Among other true things, Bishop Warren said that it is a liberal education to read one of our best Methodist newspapers. He remarked that the range of contents of such a paper brings a reader in contact with the leading questions of the day; that a man's horizon is enlarged; that his mind is liberalized; and that it is incomprehensible why members of our church who have such elevating and informing agencies within their easy reach are content to forego them. The Bishop declared his persuasion that official members of our quarterly conferences who refuse or neglect to place themselves within the liberal and educating influence of some one of our papers are unworthy to retain their places.

If the papers were printed by the church solely to make money, the Bishop's declaration might be challenged. In fact, our papers are ordained by the church to educate and culture its members, monetary profit being secondary. Our presses are established to do a specific work, and to accomplish that which Bishop Warren described so correctly. He who knows only his own local church, and is informed about few affairs outside the bounds of his own district, is not qualified to be a church leader. He who accepts a seat in a quarterly conference is under obligations to become acquainted with universal Methodism. He should know something about all our Conferences. He should have clear ideas about the progress of our work in foreign lands. He should know the arguments and facts that lie beneath all the larger questions in universal Methodism. He should know about the human leaders of the church, and be informed to some extent concerning the men who shape the work and policy of sister churches. He should know the educational resources of his own church. He should know about the noble men and women who conduct our fine institutions of learning. In a word, the official members, who constitute the six or seven hundred quarterly conferences in our church in this country, are under obligations to second the appeals of their pastors, and to become his instinctive allies and reinforcements when he sounds the bugle notes of advance in all church affairs, temporal and spiritual. It is not easy to estimate the immense power that would suddenly come to the church if all our official members battled shoulder to shoulder with the pastors of Methodism.

Our pastors are itinerant. The local, stable, enduring element in our several charges consists in the lay members who do not itinerate. The natural leaders of this non-itinerating membership are our quarterly conference officials. These leaders cannot lead profitably and valiantly unless they are qualified by intelligence as well as grace. They should read, and thus become familiar with their own church. Bishop Warren is right. We are sure that no official member is willing to have it understood by other churches and by the world in general that the officiary in American Methodism is not intelligent, and that it neglects its church press. How many of our members would fail to resent the claim that our officiary neglects to read the church's papers? If that charge would be discreditable, how does the individual official defend himself when it is shown that he individually does not read some one of our church papers? That which would discredit the mass of our officiary must discredit the single official who reads no church paper.

We again suggest the fact that our papers have been established solely for the sake of the good they do in the church. They are intended to educate the church. The intelligent official is under obligations also to aid his pastor to induce the body of our membership to read the papers, and if any one of our pastors fails to urge his people to read them, his officiary should supply that lack of service. Our quarterly conferences should decline to allow themselves to include individual members who are ignorant of what our general church is, and is doing in the world. The efficient local church is sure to be a reading church. The church that reads is altogether the best church, and worth the most to the world. The official who claims that he does not need the benefits of church newspaper reading is altogether too ignorant to be continued in his office. All this seems so conclusive and axiomatic that its statement appears unnecessary. The presence of from forty to four times forty church papers in each of our charges would magically and instantly stimulate every cause to which Methodism is pledged. — *Northwestern Christian Advocate.*

If you have been puzzled to know what cooking range to buy, puzzle yourself no longer but buy a "Glenwood." If you suffered from the cold last winter, suffer no more. Put a "Glenwood Heater" in your cellar or "Glenwood" Parlor Stoves in parlor and living room, and you will be contented and happy.

Boston Methodist Social Union.

THE opening meeting of the Social Union for the season was held at the American House. A large number was in attendance. Grace was said by Rev. Dr. C. F. Rice, of Epworth Church, Cambridge. After a collation of unusual excellence prayer was offered by Rev. J. D. Pickles, Ph. D., of Tremont St. Church. The guests of the evening were Rev. Alex. McKenzie, D. D., of Cambridge, and Bishop Joseph C. Hartzell. Bishop R. S. Foster was also present. The president, Mr. C. R. Magee, called attention to the death of Mr. John Haigh and Hon. L. T. Jefts. A memorial paper by Rev. Geo. S. Butters on the death of the former was read and appropriate resolutions were adopted. Rev. J. D. Pickles spoke feelingly on the death of Mr. B. P. Lane, an honored member of the Union, and a committee on resolutions was appointed.

The president then briefly introduced Dr. Alex. McKenzie, who said, in part: Men are much more profitable to read than books. We are a conglomeration of citizens. By and by will come that composite man, the American citizen. His advice to Methodists was to remain distinctive. He believed in the marvelous earlier methods of the Methodist Church. He thought the old music of the Methodist Church was to be preferred to the modern changes in that respect. He dwelt in glowing terms on the earlier features of Methodism, and asked the audience to stick to the old paths and to glorify the old hymns and the enthusiasm of the older Methodists. He believed that these troublous times needed nothing so much as that divine old-fashioned truth proclaimed by lifting up the cross of Christ, beginning the new year with it and ending the last Sunday in the year with the same. He did not believe in preaching politics, political economy, or statesmanship. Let the preacher stick to his work, let his one topic be the Gospel for this world, for the next world, and for all time. He sighed for longer years in which to tell the marvelous truths that were developing all the time out of the study of the sacred Word. Our conscience may not guide us wisely, but he who turns aside from its voice leaves the one thing that tells him his duty. The peculiarity of the Christian man is that he proclaims the source of duty. He said that the men who were to drop their ballots so soon should ask, "What shall I do, Lord?" Let the geological professors stick to their geology, but let the preacher preach the power of salvation. Taking for a text an epitaph on a Swiss guide, "He was a good man and a good guide," he proceeded to build up a sermon on it, asking the preachers if it were not a sufficient characterization for any preacher to live by.

The speaker held the rapt attention of the audience, and delighted all with the mellifluous flow of his thought and language.

The audience sang "From Greenland's Icy Mountains," and the president introduced Bishop Hartzell, who said: The thought of the Christian world is centering on Africa. The veil of mystery is fast lifting. While other continents were being settled, Africa remained under a veil. When discoverers in later years went down the Congo and round to the other coast, why did the interior remain unsettled? Why was not Africa touched during years of discovery, and why was it left to the outside world within the last fifty years to penetrate it? Although the mouth of the Congo was discovered fifty years before America, why was the country left under a veil? The time has come when the veil has been lifted and the country become an object of universal study. There was one reason supreme to the speaker — it was the home of the black man; and until the Christian world made African slavery impossible, the veil remained unlifted. America, Brazil, England, all abolished slavery, and then after waiting and waiting Africa was opened to the world. See with what marvelous success the whole country has been divided up among the various nations. It is only twenty years since Stanley made his wonderful march from Zanzibar to the Congo. The speaker wanted the time to come quickly when the Union Jack and the Stars and Stripes would float together in defence of the right. This partition of the African continent is a marvelous feature of civilization. This results in the limitation of Mohammedanism, with England on the west of Africa and Germany on the east. The force of missions is going to settle many questions. Five millions of whites and 175 millions of blacks are to be interpenetrated with the highest form of Christian civilization. The speaker gave many interesting facts about Africa, and invoked the faith of the church in the glorious development that awaits that wonderfully fateful country.

Bishop Foster spoke briefly and moved that we promise to go with Bishop Hartzell and stay with him in our prayers and sympathy, which motion was unanimously carried. W. P. A.

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Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

Mrs. McKinley Not a Saloon Beneficiary.

THE *Western Christian Advocate* will say editorially in its issue of Oct. 21: —

"Many good people have been distressed by the statement, widely printed, that Mrs. McKinley is the owner and receives rent from premises in Canton which are occupied by a saloon; and thus, indirectly, at least, her husband is responsible. We recalled the bitter accusation hurled against Lady Somerset on similar grounds, and the fact subsequently ascertained that she had inherited the property incumbered by unexpired leases, over which she had no control. Believing that something of the kind lay back of this case, we wrote Rev. John I. Wilson, pastor of Simpson Methodist Episcopal Church, Canton, ex-presiding elder of the Cambridge District, East Ohio Conference, and secretary of the board of trustees of the Soldiers' and Sailors' Orphans' Home, Xenia, O., from whom we received, 16th inst., the following reply: —

"'I went to see the "McKinley Saloon." Found that Mr. Saxton, during his life, leased the aforesaid piece of ground, unconditionally, for thirty years, and the parties sub-let it and built a shanty on it for a saloon, and the lease has yet two years to run before it comes into the hands of Mrs. McKinley and the Saxton heirs, and, consequently, she receives nothing from it, and has nothing whatever to do with it, much less the Major. These are the facts about it, as I could get them.'

"All this is consistent with the property standing in her name and the taxes being paid by her, and should satisfy any reasonable inquirer that she is not breaking the rules of our church."

In our issues of Oct. 7 and 14 we present very full reports of the lectures of Ian Maclaren on Preaching, at Yale Divinity School. We especially commended these reports to our lay readers. From very many appreciative letters from laymen we take the following from Principal C. C. Bragdon of Lasell: "Those are very fine reports of the lectures on preaching. Your *whole constituency* owes you a debt of gratitude." The publisher is prepared to meet the demand for extra copies of the two issues named, which will be sent for ten cents.

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